



Church. Of the reasons and notations of each and every  
of these Patriarchs names see Gen. 29. 32, &c. & 30. 6, &c. &  
35. 18.





## be

*These are the families of the Zorathites* From those before mentioned descended the inhabitants of Zorah, Job. 15. 33.  
*V. 3.* And these were of the father of Elam, Jereel, and Elmas, and Labab. Elam was a city belonging to Judah, 2 Chron. 11. 6. This father by father is meant the Family or the Ancestors from whom Jahath and his children, and Thoubi also here mentioned, descended; probably Reajah, y. or one of the former progenitors, v. 1.  
*And the name of their mother was Harthipani* Women of note and name use to be mentioned in genealogies, ch. 3. 9, 19.

*V. 4.* And Poudah the father of Gedor. Or, of the father of Gedor, as v. 3. For Jereel is also called the father of Gedor, v. 18. And Elmas the father of Gedor. Or, of the father, as v. 3. Gedor and Elmas are names of places, v. 39. Job. 15. 18. 2 Sam. 21. 18. & 23. 27. Habbab by transposition of letters Shabab, v. 11.  
*These are the sons of Hur* This hath relation to Shobal and to all under him before mentioned.

*These were the sons of Ephraim* See ch. 3. 50.  
*the father of Bethlehem* Father hath reference to Hur v. 1. See ch. 3. 51.

*V. 5.* And Ashur the father of Tekoa See ch. 2. 24.  
*had two wives, Helah, and Naamah* Their former children are set down, v. 6, 7.

*V. 6.* And Naarah bore him Azab, and Ephraim Frequent mention is made of this name Ephraim. It was the name of Zelophehad's father, Num. 36. 2. of one of David's Worthies, ch. 1. 36. of a Region, Job. 1. 17. & King, 4. 10.

*And Temai, and Ahijah* These were names of families.  
*These were the sons of Naarah* This phrase is to be taken exclusively. She had none but these.

*V. 7.* And the sons of Helah The first wife of Ashur, v. 5. were Zereth, Zarah, and Elman. To these must Cor be added.

*V. 8.* And Cor begat Anub, and Zobeab Though Cor were not this before mentioned, yet the bringing in of this genealogy in this place shows that he was one of Ashur's sons by Helah. See the like v. 14. & ch. 2. 47.

*And the families of Athriel, the son of Haran* This relative son hath reference to Athriel.

*V. 9.* And Jabez was more honourable than his brethren Jabez was some time man, yet no where else mentioned. He is taken to be head of one of the families of Athriel, v. 8. and to be the chiefest among the posterity of Ashur. The city Jabez, ch. 5. 55. might be called from him. In that city dwelt Scribes, and in that respect he is counted to have been a learned Scribe.

*And his mother called his name Jabez* i. e. sorrowful. Jabez properly signifies sorrowful; in as there is a transposition of letters in the word Jabez.

*For Jabez, because I bore him with sorrow* It seems the more a very hard travel, and (as Rachel, Gen. 34. 9.) gave a name to her son in memorial thereof. But it is said that his father changed his name (as Jacob did) and called him Othniel: of whom see Judg. 1. 13. & ch. 2. 9.

*V. 10.* And Jabez called on the God of Israel, saying This was he a man of piety and faith.

*O that thou wouldst bless me indeed* Heb. If thou blessing wilt bless. Of doubling words (see I King. 8. 13.) This phrase is in form of a vow and is concise and emphatic, that which he vowed to request to God being not expressed, but understood. It implies that he would render praise unto God, and cleave close unto him as a faithful servant.

*And enlarge my coast* It seems his portion fell out too narrow for him and his children; and therefore he seeks to enlarge it by force against those cutted enemies that remained not cut out.

*And that thy hand might be with me* He knew and acknowledged that without Gods help he could do nothing.

*And that thou wouldst keep me from evil* (Heb. do me, or that thou dost with the evil) that is may not grieve me. Some here add deliverance, thus, That thou wouldst deliverance from the evil, this I give me not. His meaning is, that God would protect and prosper him, and give him such success that he might not be foiled nor oppressed by the enemy. Probably he was in some extreme danger when he made this prayer, as Jothaphat, 1 King. 22. 32. or made it while he was in the fight.

*And God granted him that which he requested* God gave him victory, for as the enemy was destroyed, he possessed their land, and enlarged his own habitation. In this was he more honourable than his brethren.

*V. 11.* And Chelub the brother of Shuah begat Melchir See ver. 4.  
*which was the father of Ephraim* Which hath reference to Melchir.

*V. 12.* And Ephron begat Beth-rapah Which is taken to be the name both of a person and a place. So is Beth-rapah.

*And Pafach, and Tehinnah the father of Ir-naboth* Or, the city of Naboth. The word Ir-naboth being taken for a city, father must be taken for Founder or Governor; and the city put for the inhabitants as well as for the place.

*These are the men of Rechab* Rechab is here taken for a City.

*V. 13.* And the sons of Kenaz Which some include the last clause of v. 11. and the whole v. 12. verse in a parenthesis, v. 4. chelub begat Melchir, and the sons of Kenaz. This is the Kenaz mentioned Job. 15. 13. These were the grand-children of Kenaz, but educated by him as by a Father.

*Othniel, and Serajah* Othniel was the first Judge after Joshua, Judg. 3. 9, 10.  
*and the sons of Othniel, Hathath* Or, Hathath, and Amonoth, who begat, &c.

*V. 14.* And Menathai begat Ephraim See ch. 8.  
*and Serajah begat Joth, the father of the valley* Or, inhabitants of the valley. This valley was in the limits of Judah and Benjamin, Neh. 11. 35.

*For they were craftsmen* This is the reason why the valley had that name. Craftsmen of all sorts dwelt therein.

*V. 15.* And the sons of Caleb See ch. 5. 50. This was that faithful valiant Champion that entered into the land of promise, Num. 14. 24. & 32. 12. Job. 14. 6. & c.

*the son of Jephunneh* Num. 13. 6. Some make Jephunneh to be the son of Kenaz, in that Caleb his son is called a Keturah, Num. 32. 12. Job. 14. 6.

*Iru, Elah, and Naam* No more mention is made of Iru and Naam.

*And the sons of Elah, teen Kenez* The particle translated teen the copulative commonly translates and. Some in relation to v. 13. translate it second, thus, The second Kenez, Others make it part of the name and translate it Kenez, or Kenez.

*V. 16.* And the sons of Jeholeth The manner of bringing in Jeholeth implies he was the son of Kenaz last mentioned.

*Ziph* See ch. 2. 48.  
*And Ziphah, Titha, and Afared* There is no more of these.

*V. 17.* And the sons of Ezra The last letter of this name is different from the learned Scribes, Ex. 7. 1. Besides they differed in their tribes, this being of Judah, the other of Levi in the age of the world wherein they lived.

*were father* See ch. 17. 34.  
*And Merod* Again mentioned v. 18.

*And Ephraim* There was another of this name, ch. 5. 24.  
*And Jafan* There is no more mention of him.

*And the sons of Jafan* Some translate it in the masculine gender, he began, and refer it to Jafan; but the Hebrews, referring, and in due respect well translated, he began. But because the woman is not expressly let down, some refer it to the wife of Ezra, intimating that Ezra had two wives, and that the latter of them is here meant. Others more fully apply this to Bithiah, v. 18.

*Miriam* This is the name of a woman, Exod. 15. 20. But here of a man.

*And Shammai* There were two others of this name, ch. 2. 18, 44.  
*And the father of Ephraim* i. e. The progenitor or forefather of the inhabitants of Ephraim, Job. 1. 14.

*V. 18.* And his wife Jehudiah begat him as her proper name, or may be taken appellatively, to signify that she was a Jewess. His other wife Bithiah was an Egyptian.

*And the father of Gedor* i. e. Of the inhabitants of Gedor, Job. 15. 18.

*And the father of Socho, and Jehathai the father of Zanoth* Socho and Zanoth were Cities of Judah, Job. 15. 34. 35.

*And these are the sons of Bithiah* This relative wife, or step-mother, reference to Miriam, Shammai, and Ithubai, v. 17. Merod hath reference by Bithiah; but he had Jereel, Heber and Jeholeth by his other wife.

*the daughter of Pharaoh, which Merod begat* It seems Bithiah was an Egyptian, and of the Royal Race; And Merod was some great man, seeing he married to great a King's daughter.

*V. 19.* And the sons of his wife Merod begat him, Othniel, v. 18. She may also be taken for Merod's third wife.

*the sister of Naham* Though no other mention be made of Naham, yet it appears he was a man of note, in that Merod's wife is set out by her relation to him.

*the father of Nehai* Job. 15. 44. This was that City which David saved from the Philistines, 1 Sam. 23. 15.

*the Gamite* The name of a family, having reference to Naham.

*And Ephron* This word is frequently used for a City, Job. 1. 14. 1 Sam. 30. 8. ch. 6. 17. See v. 17. But it may be also taken for the man of whom that City was named.

*The manseith* The name of a family, 1 Sam. 13. 34. 2 King. 5. 23. Ier. 40. 8. Some of those who sold the Israelites expelled beyond Jordan bare this name, Job. 12. 5. & 31. 13.

*V. 20.* And the sons of Shimon were This is not Simon the second son of Jacob, Gen. 29. 33. For he is mentioned v. 14. Neither the Hebrews nor the Samaritans call him by that name agree.

*Amnon* This was also David's eldest son, ch. 3. 1. We read of no other besides these two of this name; and of this man no more.

*And Kinah, Ben-hanan, and Tilon* These names also are only this once mentioned. Ben is an Hebrew word signifying son, as Ben-hanan may be translated the son of Hanan.

*And the sons of Ithi were* Ithi being not before mentioned, some take it to be another name given to one of the forementioned sons of Shimon. Others take him to be the son of Tilon: but no such relation is here expressed.

*Zadok, and Ben-zabdi* Or, the son of Zabdi.  
*V. 21.* The sons of Shalabee the son of Judah, were Of Shalabee Judah third son, Gen. 35. 23. came the family of the Shelanites, Num. 26. 20.

*Er the father of Leab* Er had an uncle of this name, 1 Gen. 38. 3. One of Chedor's progenitors was also called Er. Luke 3. 28.

*And Leabai the father of Ben-hadad* One of Calbe's posterity was of this name, ch. 4. 24. So was also a City of Judah, Job. 15. 44. 2 Chron. 11. 8. & 14. 9. & 20. 37.

*And the families of the house of them that wrought fine linen* This fine linen was made of flax brought out of Egypt, which is said to be as fine as silk: And in that respect these are called silk-weavers.

*of the house of Ephraim* This is added to express in particular from whom those families descended.

*V. 22.* And Jotham, and the men of Chorazai Called choraz, Gen. 38. 5. and Achub, Job. 15. 44.

*And Japhi, and Sereph, who had the dominion in Moab* When as the Moabites were tributary to the Israelites, these were made Commanders in Moab, there to rule and govern.

*And Jafubai-bene* And these are ancient things Or, things waxed old out of memory.

*V. 23.* These were the planters Exercised in making earthen vessels.

*And these that dwelt among pits and hedges* Exercised in all manner of husbandry, as planting gardens, tilling fields, fencing them with hedges, and such like inferior works. This is added as a reason for these the things concerning them come to be ancient and worn out because the posterity of Shalah having little respect to the dignity and inheritance of their predecessors, contented themselves with mean callings.

*They that dwelt with the King for his work* Some refer them to Moab, ver. 22. as if they had been contented to abide in Moab after the Moabites had recovered the supreme government to themselves; and to be servile to the King of Moab about his works. Others apply it to the land of Chelade, as if this had been written of the time of Judah's return from captivity: And so the words intend, thus much, That they were so basely content with the servile works that they did to the Kings of Babylon, as that they would abide and continue in their callings still doing service to the King, under whom they lived; and cared not to return to Judah, where the people of God: Others apply it to the land of Judah, where the people then were; and by King mean the King of Judah, to whom the fore-mentioned persons did good service: about such works as he appointed them.

*V. 24.* The sons of Simon were? A work being said upon Simon, that he with his brother Levi should be divided in Jacob, and scattered in Israel, Gen. 49. 7. he had no distinct inheritance of his own, as most of the other tribes had, but his lot fell out to be in the tribe of Judah, Job. 19. 12. Therefore his genealogy is reckoned with Judahs. Besides he being the second son of Jacob, ch. 2. 12. and Judah put into his place, Simons genealogy is here set down next after Judahs.

*Amnon* Or, Amnoni, the first-born of David, 1 Sam. 1. 1.  
*And Jamin* These two might be by one mother, and therefore joined together by this copulative and.

*Yam* This might also be called Ohad, or Jachin, Gen. 46. 10. Zarah, Or, Zarah, Gen. 6. 15.

*And Shaul* This man is said to be the son of a Canaanish woman, Gen. 16. 7. yet might he be a proselyte; and profess the true faith. The variety of names is manifested by comparing Gen. 46. 10. and Exod. 6. 15. with this verse. In the two former places mention is made of six sons of Simon, but here of five only.

The reason of this difference may be that Moses set down all the sons that Simon had, but Ezra only such as became heads of families. Probably Ohad, or Jachin, died childless, and in that respect came not into this genealogy. See Num. 26. 14.

*V. 25.* Shallum his son There were many of this name in other tribes.

*Micham his son* Micham had a son of this name, ch. 1. 29.

*Micham his son* This name posterity followed, v. 2.

*V. 26.* And the sons of Ephraim, Harnai his son, Zechai his son No genealogies of these are mentioned.

*V. 27.* And the sons of Shimon were This mans pedigree follows.

*V. 28.* And Shimon had sixteen sons and six daughters This man had the most children of any mentioned in the genealogies. In other Histories we read of many that had more. Buz had had thirty sons and thirty daughters, Abdon had forty sons and thirty sons begotten, Judg. 8. 30.

*but his wives bore him not many children* This restraint

amplifies Gods blessing on him.

*Neither did all their family multiply* This clause hath reference to the former, and implies that sons of this tribe had children did not much increase thereby, because they did not much multiply, either in regard of their own children, or in regard of such generations as might have followed them.

*And the children of Judah* Heb. and the children. This implies a mighty increase of the posterity of Judah, whose posterity of Simon was not comparable. In this respect a part of Judahs inheritance was sufficient for Simon, Job. 19. 9.

*V. 28.* And they dwelt at Bersheba Significans in Oath; and Bersheba, at this place Abimelech and Abraham bound themselves by oath to keep covenant with one another. There was also a Well. In these respects the place was called Bersheba, sometimes Bersheba, Gen. 21. 23, 25, 31. & 26. 33. Job. 9. 12.

*And Melchah, and Hazer-hadad* Job. 19. 23.  
*V. 29.* And at Bithai Or, Bithai, Job. 19. 23.  
*and at Ezer, and at Toldai* Or, Ezer, and Toldai, Job. 19. 24.

*V. 30.* And at Bahad Or, Bahad, Job. 19. 24.  
*and at Harnai* See Num. 14. 45. & 21. 3.

*And at Ziklag* This City was within the inheritance of Judah, Job. 15. 33. But after the Philistines had held it a long while, Achish their King gave it to David, 1 Sam. 27. 6. and it pertained to the Kings of Judah; yet allotted to Simon.

*V. 31.* And at Beth-maroth, and Hazer-Saphan Or, Hazer-Saphan, Job. 19. 25.

*And at Beth-biri* Or, Beth-biri, Job. 19. 25.  
*and at Shabtan* Or, Shabtan, Job. 19. 26. Thirteen cities in all.

*These were their Cities throughout the land of David* This ingenuously taken signifies that from Joshua's time even till the kingdom was seized in David, these fore-mentioned Cities, belonged to the Simonites: But tropically the reign of David may be applied to the continuance of the Kingdom: the stock of David even to the Babylonian captivity.

*V. 32.* And their villages were Etam Or, Etam, Job. 19. 27. This was in the tribe of Simon, Gen. 46. 10.

*And at Ziklag, and at Toldai* Tochen is not mentioned Job. 19. 27.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 33.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 34.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 35.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 36.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 37.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 38.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 39.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 40.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.

*V. 41.* And all their villages were round about the same Cities One might have many villages appertaining to it.

*And at Bersheba, Bersheba* The places called by villages are here called Cities: They are villages appertaining to Cities. Some make this difference between Cities and Villages. The Cities were walled; the villages unwalled. The Cities also were larger than villages; and the principal officers were in the Cities, under whose government the villages were.



## Chap. vi

This hath relation to the three sons of Levi, Gershom, Koha-

after that the Ark had rest.] The Ark was wont to be carried up

*Aban*] This man also was a prime singer, ch. 15, 19, and 1

first affigured them.





















with *shofrim*] A *Shofar* is also a fringed instrument, having rings almost all of the same length, and straight down. It hath ten pipes for pegs on the top, and as many strings; so as this is taken to be the *ten-fringed instrument*, Psa. 33.2. & 144.9. In playing thereof they did also sing unto it, which made the music the more melodious.

and *with timbrels*] This instrument is taken to be that which we commonly call a *taber*; and it is so translated, 1 Sam. 18.6. Women and damsels did to play upon it, Exod. 15.20. Judg. 11.34. Psa. 68.25. The notation of the Hebrew word, which implies a *fringe* or *beating upon it*, shews it was beaten upon with sticks as a drum. They did it to pipe with the beating upon it, by which means the music was the more delectable. Dancing also used to be joined therewith, Exod. 15.20. Judg. 11.34. Psa. 150.4.

and *with symbols*] A Cymbal was a round hollow instrument of fine sounding brass, ch. 15.19. and it had bells, or a clapper of brass, or steel, in it. Cymbals also were much used in their solemnities: Of it see ch. 13.8.

and *with trumpets*] Some Trumpets were of silver, Num. 10.2. not of brass. They are the loudest sounding instruments that are, used on all occasions of rejoicing. They were ever, and are of great use in war. As Cymbals also were much used in their solemnities: Of it see ch. 13.8.

V.9. And when they came unto the threshing-floor.] A threshing-floor used to be a spacious place, where the owners thereof did not only cause their corn to be threshed, and laid up (whence it is called a *threshing-floor*, Hos. 11.1.) but also threshed and kept therein. Ruth 3.7. They which were in much fellowship to his grave reared at the threshing-floor of Arad, Gen. 50.10. It was the threshing-floor of Araunah where the destroying Angel was, and where David built an altar, and offered burnt offerings, 1 Sam. 14.16.24. where also Solomon built the Temple, 2 Chr. 3.1.

So also this was some famous place of *children*. Called *Netothan*, 1 Sam. 6.6. This threshing-floor was not far from Abinadab's house: For God would not suffer them to go long in the order of drawing the Ark with Oxen.

And *put forth his hand to hold the Ark*] This was a particular transgression of his own. For he being but a Levite, not a Priest, ought not to have meddled with the Ark, Num. 4.15. This his breyng out of his own calling is called *hubris*, or *rebelliousness*, 1 Sam. 7.

For the oxen stumbled.] Or, *foolish*, it is Sam. 6.6. The oxen stumbling, the Ark did shake. And that might seem a fair pretence for Uzza to do what he did: But no pretences can justify an unlawful act.

V.10. And the anger of the Lord was kindled.] See 2 King. 13.3. against *Uzza*] It is evident that the Lord was angry against all the Priests and Levites present, yea and against the Israelites too, because they put the Ark upon a cart or wagon, which should have been carried upon Priests' shoulders, Num. 15.15. Job. 6.6. ch. 13.2, 11.8c. imitating herein the cause of the heathens, 1 Sam. 6.7, 8. and not of their ancient predecessors, Josh. 3.14. Yet God would not take vengeance on them all; but by judgement executed on one for a like offence he brought David and all the rest to see their sin, ch. 15.13.

and he smote him.] This was some fudden extraordinary stroke that flew him upon the place, because he put his hand to the Ark.] See v. 9. It was his own particular sin, at which God took the advantage to punish him.

and there he died before God.] Or, by the Ark of God, 2 Sam. 6.7. Because God would have his presence in the Ark, that whoso was done before it by it is said to be done before the Lord. Hereby we see that our God is a consuming fire, Deut. 4.24. See on Psa. 17.8.

V.11. And David was distressed.] Heb. *anger* was to David. Or, David was angry. The Hebrew word is used for a divided passion, as Gen. 33.3. and that of Anger or Grief, and is here well translated distressed.

because the Lord had made a breach upon *Uzza*] By separating Uzza's soul from his body, and him from their society, wherefore that place is called *Peretz-Uzza*] Heb. *the breach of Uzza*. Judgement here is remarkable as well as mercy. Both in their diffinings; the former, to put us in mind of sin, and to make us fearful of committing the like; the latter, to quicken us up to thankfulness. This name was a memorial of Gods judgement, so Num. 11.3. & 23.3. Josh. 7.26.

V.12. And David said unto the Lord God of Israel.] Tender hearers by judgements on others are brought the more to fear God, lest the like judgements should befall them. David discerned how falling about holy things much incensed Gods wrath.

For, how shall I bring the Ark home to me?] He began to think that God would be angry with him for some children better than those he had before, as Nathan and Solomon.

V.13. Now these are the names, &c.] Of these thirteen sons

V.13. So David brought up.] Heb. *removed* not. Further then the next Levites house. The Ark home to himself to the city of David.] This he first intended, v.3. But that unexpected judgement made him lay aside that purpose.

and carried it aside.] Somewhat out of the way, into the house of Obad-Edom.] A Levite, of the order of the Porters and Singers, ch. 5.18.21. Levites were fittest to attend the Ark.

The Gittite.] So called from the first syllable of *Gath-simmun*, one of the cities of the Levites, Josh. 15.24. V.14. And the Ark of God remained.] Obad-Edom well discerned that all the detestations that fell out by reason of the Ark, either among the Philistines, 1 Sam. 5.2.8c. or at Beth-shemesh, 1 Sam. 16.19. or at Perez-Uzza, v.11. were by reason of mens transgressions thereabout, and not simply for the Ark its self, which he believed would prove a blessing to such Levites as should righteously entertain it, therefore he is willing it should remain with him.

with the family of Obad-Edom.] With his sons and other Levites of his family.

In his house.] In the Hebrew family and house are set out by one word, but yet in a different sense. In one place it signifies the habitation, in the other the inhabitants.

three months.] Till David had heard that God had blessed the house of Obad-Edom because of the Ark, 2 Sam. 6.12.

and the Lord blessed the house of Obad-Edom.] God prospered the things that were done in his house, even as he prospered Porphyra for Asaphs sake, Gen. 39.5. and Laban for Jacob, Gen. 30.27. and all that he had.] His wife, children, servants, kindred, cattle, and all his goods. Gods blessing on him and all his was so great that not only he himself discerned it, but also all his neighbours, inasmuch as they made it known to David, 2 Sam. 6.12.

## CHAP. XIV.

Ver. 1. Now Hiram king of Tyre.] Of this Hiram see 1 King. 7.1. Of the order of the histories in this chapter see

13.1. *He sent messengers to David*] It may be David had first sent to Hiram for those trees and workmen which he here sendeth unto him; as Solomon did, 1 King. 5.6. But if Hiram of himself sent these Ambassadors, he had certainly taken notice of the great exploits that David had done in Sauls time, of his prevailing against the house of Saul after Sauls death, of Israels falling again to be throne over the whole land, and of Gods manifest blessings on him; and thereupon being a neighbouring King, and observing how God was with David, he sent his Ambassadors to congratulate his settling upon the throne. Hiram is the first King we read of that sent Ambassadors to David.

and *timber of Cedar, Ory, cedar, &c.*] See 1 King. 5.6. *with messengers*] Heb. *with women in the wall*. These are called 2 King. 12.11. *beavers of stone*, and such as laid stones in the wall.

and *Carpenters*] Or, *workmen on treets*, or timber. See 2 King. 12.11.12.

to build him an house.] God having kept David from feeling the Ark in his own city, he thinks of building an house for himself.

V.2. And David perceived.] By Gods blessing on him, the peoples unanimous consent in anointing him, and Hiram congratulating him, that the Lord had confirmed him King over Israel.] For there was none now to oppose him, but he quietly enjoyed the whole Kingdom. This is added as a reason of Davids building him an house.

for his Kingdom was lifted up on high.] He had greater glory then Saul ever had; and the Kingdom was more famous and more highly accounted of then in Sauls time, or in the time that him self reigned in Hebron, 2 Sam. 5.7. because of his people Israel.] This is added both to shew how Davids Kingdom was exalted so high, namely, because all Israel much honoured him; and also, why God so exalted it, namely, the good of his people Israel. It is for the peoples good that God gives them good governments.

V.3. And David sent messengers.] Heb. *vi*. *messengers at Jerusalem*] Besides those he had before Sauls death, and at Hebron, 1 Sam. 18.27. & 25.42.43. 2 Sam. 3.2.8c. That particle *vi* implies a fault. David was not content with those wives he had before added, but yet added more unto them, which was against the express law of God, Deut. 17.17. It is also said that he took *men concubines*, 2 Sam. 5.13. See 1 King. 11.3. Among these he might have some properly called *wives*, and others *concubines*.

And David began his sons and daughters.] Notwithstanding his sin God increased his posterity, & gave him some children better than those he had before, as Nathan and Solomon.

V.4. Now these are the names, &c.] Of these thirteen sons

sons of David here mentioned see ch. 3.5, 8c.

Elphad] Or, *Eliphaz*, ch. 3.6.

V.8. And when the Philistines heard that David was shut in Gath, &c.] While the Kingdom was divided betwixt the house of Saul and the house of David, they might think that being divided it could not stand: But now discerning that all the Israelites were of one mind and one heart, and that with unanimous consent they had chosen to good an Head as David, of whose wisdom, valour and good success they themselves had had so much experience, they think it wisdom in the beginning of his settlement over the whole kingdom, to do what they could to weaken his power.

all the Philistines.] All the five Princes conspired against David, as five Kings of Canaan did against Joshua, Josh. 10.3. and 11.3.

went up to seek David.] The Philistines first warring against Israel in the reign of David, he is freed from all appearance of ingratitude against them, who had harboured him when he was forced by Sauls persecution to fly out of the land. They came to seek David that they might fight against him and spoil him of his Kingdom.

and David heard of it.] David being a prudent Prince, would not be without intelligencers and scouts, by whom he might understand the plots and practices of his enemies.

and went out against them.] He would not stay till they should enter his dominions, but went out to meet them, and fight against them.

It is said David went down to the hold, i.e. Some strong Fort built at the borders of Judah, where David settled his army till he had conquered the Lord what to do, v. 10.

V.9. And the Philistines came and spread themselves.] i.e. Settled their camp, and lay their siege in an array.

in the valley of Rephaim.] See Gen. 14.5. Deut. 2.11. This valley lieth North on Gath, Josh. 15.8.

V.10. And David enquired of God.] Davids dependance was so on God as he would not attempt any weighty matter without asking counsel of him, 1 Sam. 23.24.12.

going, shall I go against the Philistines.] Questionless he used the help of the Spirit in propounding this question to the Lord, as 1 Sam. 13.20.

and with those deliver them into mine hand.] Herein he deals prudently. For what good had it been for him to have gone against the Philistines, if they should not have been delivered into his hands therefore he enquires of the office.

And the Lord said unto him.] God is ready to answer them that in truth and faith seek to him.

Go up, for I will deliver them into thine hand.] God so answered both questions, as David could not but be much encouraged to go on.

V.11. So they came up.] The Philistines came up from the valley before mentioned.

to Beth-Perezim.] So called by anticipation.

and David smote them there.] He routed the whole army, and flew many of them.

Then David said, God hath broken in upon my enemies.] This pious man ascribeth the victory unto God, as the Principal cause thereof. The metaphor breaking in upon implies the routing, dispersing or scattering the enemies.

by mine hand.] He maketh himself only Gods instrument.

like the breaking forth of waters.] This metaphor may be taken two ways: 1. As a breach of a great river through a bank, which sweepeth away whatsoever is in the field before it. 2. For a vessel full of water, which being broken all the water floweth out. Thus their army being broken, they and all they had was lost.

Therefore they called the name of that place.] David and his men gave a name to the place for a perpetual memory of that victory. It is said, 2 Sam. 5.20. that he named David, called the name of that place. Gods great deliverances are to be had in perpetual remembrance.

Beth-Perezim.] Heb. i.e. A place of breaches, or, a muster of breaches. The name is taken from the Idol Baal, who with his idolatrous worshippers were there destroyed.

V.12. And when they had left the Godstone.] The word translated *Godstone* is the same that is used ch. 10.9. and signifies *such things as offend men*. It seemeth they were in a great fear, in that they left their gods behind them. Men use to have more care of their gods, and to cry them with them.

David gave a commandment.] It was Gods commandment that the Israelites should burn the images of their idols with fire, Deut. 7.1. Therefore David giveth this in special charge to his soldiers, and they were burnt with fire.] Herein those soldiers testified their obedience to their Sovereigns indignation against idols, and their zeal for Gods glory.

V.13. And the Philistines cry again.] Enemies will not cease upon one defeat. See 1 King. 22.23.

Spread themselves abroad.] They recruited their army, and set in the valley.] This was the valley of Rephaim, 2 Sam. 5.22.

See v.9.

V.14. Therefore David enquired again of God.] Because Davids first enquiry, v.10. was but for that once, he doth not therefore wax over-confident, as the Benjamins, when they had once and again overthrown their brethren, Judg. 20.31. but there being a new occasion, he doth again ask counsel of the Lord.

And God said unto him, Go up, for I will deliver them into thine hand. This advice is given, not that he should care to give over, and no more fight against the Philistines, but to direct him to such a course as might more clearly manifest the victory to be of God. Besides, the Philistines might hereby be the more encouraged to draw all their army together, and to receive the greater defeat. See Josh. 8.14.8c.

and come upon them.] Namely upon their rear, over against the Mulberry-tree.] This was that place where God intended to give David a sign of victory. So Josh. 10.9. &c.

V.15. And it shall be when thou shalt hear a sound of going.] i.e. A sound of men and horses as it was tramping upon the ground.

in the tops of the Mulberry-trees.] This sound of going was on the top of trees, to shew that it was no humane success that God afforded him, but succour from heaven, even by Angels. Elifaz saw Angels on a mountain, 2 King. 6.17, but David heard the presence of the Lord of God. It may be that by this sign the Philistines were affrighted. So 2 King. 6.

then thou shalt go out to battle.] Here again God giveth him a warrant and encouragement to go against his enemies, as v. 10.

For God is gone forth before thee.] This sheweth that it was Gods host that caused the found in the mulberry-tree.

to smite the host of the Philistines.] This was done by affrighting them and making them fly before David and his Army.

V.16. David therefore did as God commanded him.] An evidence of his obedience and faith.

and they smote the host of the Philistines.] As before v. 11. *from Gibeon*] Called *Gibeah*, 2 Sam. 5.15. It is taken to be the same that is called *Gibeah*. Gibeon, Gibeon, and Gibeon were all in Benjamin, Josh. 18.17. Judg. 20.4.

even to Gath.] This is supposed to be the same that is called *Gath*, which was in Ephraim, Josh. 18.10. These two cities were very far. See on Josh. 18.10.

V.17. And the fowls of David went into all lands.] By some it means a good and great report of Davids valour and victories, spread far and near through all the nations round about Israel, and the Lord brought.] It is God that by his providence causeth a mans name to be spread abroad.

the fowls of him upon all sides.] The Lord wrought upon the hearts of the very heathen that they stood in a kind of awe of David, and were afraid to oppose against him, but rather sought his friendship and favour. See 2 Chr. 17.10.

## CHAP. XV.

Ver. 1. And David made him houses.] i.e. A Royal Palace fit for a King, and all sorts of edifices appertaining thereto.

in the city of David.] See 1 King. 10.10.

and prepared a place for the Ark of God.] This is an evidence of Davids piety. See ch. 13.3.

and picked forth a tent.] This he did for the present. But he had a purpose to build a Temple for it, ch. 17.1.

V.2. Then David said.] There had been three months between the setting of the Ark in the house of Obad-Edom and Davids giving the advice following, so as he had been some time enquiring after the cause of Gods displeasure.

None ought to carry the Ark of God but the Levites.] Heb. It is not to carry the Ark of God but for the Levites, Num. 4.5.15. By the Law he discerned their former error in setting it upon a cart, ch. 15.7.

for them hath the Lord chosen to carry the Ark of God.] They should have carried it on their shoulders, and not have put oxen to have drawn it. See ch. 13.9.

and to minister unto him.] To do all holy services about the Tabernacle, Ark, Altars, and other holy things.

For so.] So long as the policy of the Jews should remain. In a large extent Levites may be put for all who are set apart to perform ministerial functions. Heb. 6.6.1. And thus this phrase for ever is to be extended to the Church of God in all ages, even to the end of the world. See 1 King. 8.13.

V.3. And David gathered all Israel together to Jerusalem.] This was a second assembling them together, and that to the same end, even after three months had passed. See ch. 13.5. & 2 Sam. 6.11.

to bring up the Ark of the Lord.] Though Gods displeasure at first had discouraged David from bringing the Ark up to his own City, yet he now attempteth it again, moved, no doubt, by these reasons: 1. Piety to God, and zeal of his glory. 2. That knowledge he now had of the cause of Gods displeasure, and of the right manner of carrying the Ark. 3. That report he heard of Gods blessing on the house of Obad-Edom, where the Ark rested, 2 Sam. 6.12.

V. 4. And David assembled the children of Aaron] All these were Priests, Numb. 18. 1, 2.

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Chap. xv.

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## С Н А Р. X V I









And the children of Ammon gathered themselves together from their cities







plyeth that God will not be mocked or dallied with by children of men. They whom he fendeth, or to whom he fendeth, must be careful to satisfy his expectation.

v.13. And David said unto Gad, I am in a great strait. Every of the judgments was so terrible as he feared know what to say. Well discerned that the Lord was resolved to execute one of them, to as he could not escape them all; and for him to chuse any of them was a kind of terror unto him; and this brought him into a great strait.

let me fall now. Or, let me fall now. 2 Sam.24.14. Of such a kind was every of the judgments as none of them could fall upon him alone; and therefore he was in the straits, let me fall. Besides, he was the principal cause of the judgment, and he himself was in danger thereof; and therefore he faith also in the singular number, let me fall.

into the hand of the Lord. He submits himself and his people to that kind of judgment which was most immediately ordered by the Lord: This was the Pestilence See v.12.

for every great evil his mercies. Or, may be his mercies. This is added as the reason why he chose that judgment which God most immediately ordered: He knew that God was pitiful and merciful; and that if, in the midst of judgments, he saw a people penitently humbled, he would cease to judge, and spare his people.

but let me not fall into the hand of the Lord. By this phrase he deprecates the other two judgments, War, and Famine, and prayeth that neither of them may fall upon him, or his people. It was showed before, that Man hath his hand in War; Man smiteth with the sword, casteth the javelin, shooteth the arrow, or the bullet, ordereth all warfare instruments; yea, he ordereth the bread, or he is chiefly used in War. But men for the most part are very cruel against their enemies. Of them thus faith God, I was but a little displeased, and they helped forward the affliction.

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and on my fathers house. By his fathers house he meant his kindred, his household, levities, his courtiers, his councillors, such as by any special bond of relation were knit unto him; possibly might come to him or otherwise accend to his sin at least, by their near relation to him in the punishment would more appear to be on him.

but not on thy people. This is the main thing he saith at, that God would spare the people. In this pronoun thy an argument is couched, namely, That God would therefore spare them because they professed his name.

that they should be plagued. Or, that they should dye of the plague. That destruction of seventy thousand v.14. moved his bowels, as he wished himself rather might dye of the plague than any more of the people.

v.18. Thus the Angel of the Lord. That Angel which was before an executioner of Gods vengeance, is now a messenger to direct David how to pacify Gods wrath.

commanded Gad to pray to David. God to far honour his sons of men, that are his Prophets, and Ministers of his word, so to send his Angels to instruct them in what they are to direct his people, adds to them to make Angels themselves immediate instructors.

that David should go up. The place whereunto he was directed, was on mount Moriah, 2 Chr.3.1. Therefore he was to go up to it. And fit up upon it, that David should go up to it, was a means of pacifying Gods wrath and removing that plague. For on that Altar sacrifices were to be offered, v.25.23.26. and by the sacrifices were sanctified, 2 Chr.3.1.20.

in the threshing-floor of Ornan the J. Ishtar. In that place Ornan used to thresh his wheat, v.10. therefore it was called his threshing-floor. There stood the Angel with his sword drawn when he was about to destroy Jerusalem; v.20. therefore there must the means of amendment be effected, that to the plague might be staid, and spread no farther. It is noted, 2 Sam.24.18, that Gad came that day to David, and said to him, Go up, & Gad like a true Prophet, deliver his message to David, in the very same words in which he had received it from the Angel v.10. 2 Chr.3.1.

v.19. And David went up to the threshing-floor of Ornan. Or, according to the saying of Gad. David was as condescendible in obeying the direction, as Gad was in delivering it. For he went up as the Lord commanded, 2 Sam.24.19.

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V. 16. *Of the gold, the silver, and the brass, and the iron there is no number* What was said before of brass and iron v. 14. is here repeated of gold and silver, to amplify the provision that David made.

*And he said to the Lord* This is a phrase of quickening. See 1 King 14.3. and being done. This implies that he should take the first opportunity of letting upon that great work. Such abundance of materials being provided, he would not have his son waning in his endeavour.

*And the Lord be with thee* See v. 11.

V. 17. David also commanded all the *Princes of Israel* to help Solomon his son. He knew the work was too great for one man head and hands, and therefore took care that all that were of place and parts might be helpful to his son.

V. 18. *Is not the Lord your God with you?* He useth that word of relation to them, you, God, both to show that they had a great reason to add their help as his son had, and also to assure them that God would be assistant to them if they used their endeavour and put forth their strength.

*And hath he not given you all in convulsion?* Freedom from all enemies; so as they were not like to meet with any impediments. See v. 9. These interrogatives are strong affirmations, and add much emphasis.

*For he hath given the inhabitants of the land into mine hand* So as they are subject to my government, and not forced to serve others.

*And the land subdued before the Lord* It is freed from all enemies; so as it may freely give it self to God's service, and to his work.

*And before his people* So as to God's people may peaceably and quietly enjoy their own possessions.

V. 19. *Now set your hands and your feet to seek the Lord your God* In general to learn to do his Will and in particular to pray for his grace and aid. See ch. 16. 10. & 18. 9.

*And he said to the Lord* See v. 6.

*And build ye* To build on the building what you can. The Sanctuary of the Lord God. See ch. 29. 19.

*To bring the Ark of the Covenant of the Lord* See 1 King 8. 4. & 2 Sam. 6. 3.

*And the holy things of God* Such as Moloch made and such as were afterwards to be made by Solomon. See 1 King 8. 4.

*Into the house that is to be built to the name of the Lord* See 1 King 8. 5. 3.

## CHAP. XXIII.

*And David was old and full of days* See ch. 29. 1. & 1 King 1. 1.

He made Solomon his son king over Israel. He declared or appointed him to be his successor after his death. See ch. 18. 9. This title is to be referred to the former chapter, and that as a reward of the charge which David gave both to his son Solomon, and also to all the Princes, Ch. 22. 6, 17. For those things that follow concerning the Officers of Church and State were set down at sundry times before the forementioned charge. See ch. 18. 1.

V. 1. And he gathered together all the *Princes of Israel* These were Governors of the civil state, and had sundry offices committed unto them, ch. 21. 1, 8. &c. Besides, David would have them to be witnesses of such things as he gave in charge to the Priests and Levites; for they also were to come to their Temple, to bring their sacrifices and to see them offered in a right manner.

*With the Priests and the Levites* Most of the things given in charge concerned the Priests and Levites, who were to attend the services of the house of God. Priests were such as descended from Aaron; Levites, all the others that descended from Levi, who in their several functions attended upon the Priests, v. 28.

V. 3. *Now the Levites were numbered from the age* Heb. from a son.

*Of thirty years* According to the law, Num. 4. 3. At thirty years they were capable of an office, but at five and twenty they might come into the Temple, and do inferior services therein, Num. 8. 24. See v. 24.

*And upwards* Some take this without any limitation, as if they were numbered to the utmost of their age. But the law restrains it to fifty years, Num. 4. 3. And the law, having assigned to good experience and maturity of judgment, they were to their Cities in the several tribes, and they were judged matters brought before them; for Levites were well-experienced in the judicial laws. So as the law of ceasing to work in the house of God might well be observed in the same time, and after also.

*And their number by their poll* Heb. shall, or ready, v. 24. *Man by man* This phrase is an exposition of the former.

This numbering of the Levites was not as the numbering of the people ch. 21. 2. out of pride or curiosity, but piety and prudence, and thereby a Divine influx. See Ch. 29. 25. The end thereof was, that knowing the number of the persons, he might the better distribute them into several orders.

*And they were numbered* This was the total sum; the distribution whereof followed.

V. 4. *Which twenty and four thousand were to set forward* Or, to go before. *Of the work of the house of the Lord* These attended about sacrifices, lights, washings, and other things to be done in the Temple, and fix thousand were Officers and Judges. There had a charge over others, ch. 26. 19. Of these some might be such as were sent abroad into the land to hear and determine causes, Deut. 16. 18. Ch. 19. 11.

V. 5. *Moreover four thousand were porters* Of their office, see ch. 27. 17. of their orders, ch. 26. 1, 8. &c.

*And four thousand praised the Lord with instruments* These were Musicians. The subject of their music was Divine Praises and Hymnes, which set forth the praise and glory of God. They are called fingers, ch. 9. 33. and fingers with instruments of music, ch. 15. 19. For they praised God both with vocal and instrumental music. See the Orders of these ch. 25. 1, 8. &c.

*And four thousand Over-keepers* the six thousand Officers, the four thousand Porters, and the four thousand Musicians make up the thirty eight thousand Levites, v. 3.

*And David* (said David) to praise therein David was a skillful Musician from his youth, 1 Sam. 16. 18. & as he increased in age (and wisdom), so in this skill; and being a man filled with the zeal of God's glory, he turned all his skill in music to the serving forth of God's praises. Witness the book of Psalms: In this respect he is styled the sweet Psalmist of Israel, 2 Sam. 23. 1. In his old age in this kind, he died by the infliction of Gods Spirit, 2 Sam. 23. 2. Chron. 29. 25.

V. 6. And David divided them into courses Heb. divisions. They were to be divided into certain ranks and distinct functions as every one might know what work he had to do, and what time he ought to wait. David did this as a Prophet, and that also by advice and counsel with two other Prophets, Nathan and Gad; and all by Gods command, 2 Chron. 19. 15. The courses or orders here set down Solomon his son punctually retained, 2 Chron. 8. 14.

*Among the sons of Levi* For they only were to attend the service in the house of God, Num. 1. 5.

*namely, Gerson, Kohath, and Merari* Exod. 6. 16. ch. 6. 1, 8. &c. *And of the Gersonites* Ch. 24. 6. That general which was before set down of the Levites courses begins here particularly to be applied to the several sons of Levi.

*were Laadan* Or, Libni, ch. 17. Num. 3. 8.

*and Shimei* There were two of this name living together, and near of kin: One was Laadans brother, whose posterity is set down, v. 10. the other Laadans son, whose posterity is set down, v. 9.

V. 8. *The sons of Laadan* i. e. The posterity of Laadan living in Davids time. So is the word sons to be taken in the verses following. See v. 17. & ch. 26. 22.

*the chief was Jehiel, and Zebulun, and Joel, three* This word chief Heb. head is to be applied to every of these three. Every of them were heads in their several families.

V. 9. *The sons of Shimei* This Shimei was either one of the three sons of Laadan mentioned v. 8. one man having two names, or else he was a fourth son of Laadan.

*Shelomith, and Hazeziel, and Haran, three* These were the chief of the fathers of Laadan. He means the families that came from Laadan, whereof those three were the heads. By this it appears that Laadans stock was divided into two sorts of families, one sprouting out from himself, another from Shimei.

V. 10. *And the sons of Shimei were Jathiah, Zina* Or, Zize, v. 11.

*and Jethiel, and Beriah* These four were the sons of Shimei. This was another Shimei than he that is named v. 9. See v. 7.

V. 11. *And Jathiah was the chief* For he was the eldest.

*and Zize the second* Called Zina, v. 10.

*but Jethiel and Beriah had not many sons* Heb. did not multiply posterity. This is to be taken comparatively in relation to their two elder brethren, who had many more sons than these two younger.

*Therefore they were in one watching* Required for one family, according to their fathers house. That one family came under their fathers name and title.

V. 12. *The sons of Kohath, Amram, &c.* See ch. 6. 3.

V. 13. *The sons of Amram, Aaron, & Moses* See ch. 6. 3. Exod. 6. 20.

*And Aaron was separated* He and his posterity, Exod. 25. 1, 8. &c. Heb. 4.

*that he should sanctify the most holy things* Heb. holy of holy things. Such things as belonged to the Most Holy and Holy places, and to the holy services.

*And he and his sons for ever* Exod. 28. 43. & 29. 18, 44.

*to burn incense before the Lord* v. 9. *And to minister unto him* To do such services in the Temple as had immediate respect unto God, as to offer all kind of sacrifices, to dress the lamps, to set the shew-bread in order before the Lord, and other like duties, Heb. 5. 1.

*And to bless in his name for ever* Hereof see Num. 6. 23. *V. 14. Now concerning Moses* (the man of God) Of this title, Man of God, see 1 King 13. 1. Of all that were called men of God.

Moses had the greatest honour, especially in regard of the sundry laws which by him God gave to his people, which are in that respect called the laws of Moses, Lev. 26. 46. See 1 King 2. 3. Besides, God never spake with any man familiarly as he did with him, Num. 12. 8. See Exa. 3. 2.

*His sons were named of the tribe of Levi* Though Moses was a Prince, Aar. 7. 15. and head of God to Aaron, Exod. 4. 16. yet his sons were inferior to aarons.

*For Aaron, sons were Priests*, but Moses his sons ordinary Levites, ch. 26. 24. &c. They were not named of Moses, but of Levi.

V. 15. *The sons of Moses were Gershom and Eliezer* See Exod. 2. 22. & 18. 34.

V. 16. *Of the sons of Gershom* The eldest son of Gershom had a name very near to this, differing only in the latter part. v. 6. yet sometimes this very name Gershom is given to him, ch. 6. 17. 20.

*Shelubai was the chief* This implies that Gershom had more sons than Shelubai, though he only be mentioned.

V. 17. *And the sons of Eliezer were Rehabiah the chief* Or, the first. Under this word four grand-children and other posterity must be meant. Divers of these are by name set down, v. 15. 1.

*And Eliezer had no other sons* This cannot be taken more. But the sons of Rehabiah were many. Heb. were highly multiplied.

In this made a kind of compensation to Eliezer. Though he had but one son, yet that one son had many.

V. 18. *Of the sons of Eliezer* The second son of Kohath, v. 12. Shelubai the chief. See v. 16.

V. 19. *Of the sons of Eliezer* Another of Kohath's sons, v. 12. Rehabiah the chief, &c. This hath relation to the verse that follows.

V. 20. *Of the sons of Eliezer* Kohath's youngest son, v. 12. Rehabiah the first, and Rehabiah the second. Son had more, some fewer families, according to the blessing of God.

V. 21. *The sons of Merari* The youngest son of Levi, v. 6. Malai and Malai. Exod. 18. 26. See ch. 6. 19.

*The sons of Malai, Eliezer, and Kijah* These twome to be one family. See v. 22.

V. 22. *And Eliezer died* and he had no sons, but daughters. Such was the case of Zelophehad, Num. 27. 3.

*and his brethren* Or, his sons, or, cousins-germans, the sons of Kijah took them. Married them according to the law, Num. 36. 10, 11.

V. 23. *The sons of Malai, Malai, and Eliezer, and Jemath, three* This Malai was nephew to Malai mentioned v. 21.

V. 24. *These were the sons of Levi* Num. 10. 17. 31. This hath reference to those who are reckoned up from v. 6. to this.

*After the house of the fathers* Heb. after the house of the fathers. Chief in dignity and authority, as they were counted by number of names by their polls. See v. 9. that did the work for the service of the house of the Lord. See v. 4.

*from the age of twenty years and upward* Of other tribes, all the men forth with them were numbered from twenty years old and upward; but Levites were not admitted into it till they were at least five and twenty. See v. 3. I need not read that the number of them was taken from a month old and upwards, Num. 3. 15; but this was only to know how many there were of that tribe, and to consecrate them to Gods service.

But now it may be that David, guided by Gods Spirit, in cause to read them into the house of God at twenty years old, either because their services required not so great strength when the Temple was built, as they did when the Tabernacle and all the holy things belonging thereto were to be carried upon mens shoulders from place to place. See ch. 6. 31. or because now more were put under service than formerly. See v. 9. Or David might ordain that the Levites at twenty years old should be admitted into the Temple to behold the service of the Lord, and so to acquire due temper the better therewith; and from five and twenty till thirty to assist the Levites in their services, and after thirty to bear offices. See 2 Sam. 3. 19.

V. 25. *For David said* The Lord God of Israel. See 1 King 8. 15.

*that I should build up the house of the Lord* See ch. 22. 9. *that they should dwell in Jerusalem* Or, and be dwelled in Jerusalem. The former reading implies that the children of Israel were now so settled as they should not be forced to go from place to place, and so carry the Ark with them; the other, that the Ark of God, and other representations of his presence were to be fixed in Jerusalem as not to be removed thence. In this respect God himself is said to dwell there. From both readings the same thing may infer, namely that Levites of twenty years old and upward might be admitted into the Temple.

*For David said* See ch. 22. 9.

V. 26. *And also unto the Levites* Here must somewhat be supplied to make up the sense, namely, that which is in the beginning of v. 15. David said, q. d. And also David said unto the Levites.

*that they should carry the Tabernacle, nor any vessels of it, for the service thereof* This hath reference to their custom in the Wilderness, and afterwards, Num. 4. 5, 8. &c.

V. 27. *For by this staff wrodest David* Hereby is meant Davids

last ordinance about settling the Levites in their several courses. And mention is here made thereof, because the thing next following was then new, and had not been done before.

*The Levites were numbered* Heb. the sons of Levi were a number. They were taken into the catalogue of Levites that were admitted into the house of God.

*From twenty years old and upward* See v. 25.

V. 28. *Because their office was to wait on the sons of Aaron* Heb. their station was at the hand of the sons of Aaron. A like phrase is used Neh. 11. 24. The Levites were to fit and prepare such things as belonged unto the Priests. Sundry particulars are mentioned in the words following wherein they were to attend the Priests.

*For the service of the house of the Lord* Such publick services as were done in the Temple are here meant, as preparing oil for the lamps, bringing incense to the Priests, together with the Censers, and the like.

*In the courts* See 1 King 6. 36.

*And in the sanctuary of all holy things* See 1 King 6. 5. Such things as were used in Gods house, is here meant.

*And the work of the service of the house of the Lord* This general specification at the beginning of this verse, is here repeated as an head of those particulars which follow in the next verse.

V. 29. *And for the service of the house of the Lord* See ch. 9. 19. Lev. 24. 1, 3. &c. Of most offerings see 1 King 3. 15.

*and for the unleavened cake* See Exod. 13. 39. Lev. 2. 4, 5. *and for that which is baked in the pan* Or, flat-pan. See Lev. 2. 5. &c.

*and for that which is fried* See Lev. 2. 9, 12. There were several kinds of meat-offerings; 1. wherein some were taken in the oven, others on a slice, others in a frying-pan, Lev. 2. 4, 5, 7.

*and for all manner of measure and free* The former word in Hebrew is put for such a measure as declareth the quantity of things, whether dry or liquid; it is used for a measure of water, Lev. 4. 1, 16.

The latter is put for such a measure of the currency, Lev. 26. 4. & 36. 9. Tall men are in Hebrew called men of measures, ch. 20. 6. Num. 13. 32. Where there is difference made of measures the former of these words is translated measure, in distinction from weights and meere-yards; and the latter is translated meere-yard, Lev. 19. 35. Here it is implied that the Levites were to see that all things were done with a fit proportion; as to much from so much wine, so much oil; yet also such a length or breadth of all things that used to be measured with a meere-yard. All manner of things appertaining to the house of God were to be tried and proportioned by the measures and sizes which the Levites kept; and these were called the measures of the Sanctuary. Whether the Levites had the ordering of civil measures and sizes, or no, is uncertain.

V. 30. *And to stand every morning* At the time of offering the morning-sacrifice, Ex. 29. 39.

*to thank and praise the Lord* See v. 5.

*And likewise at even* When the evening-sacrifice was offered, Exod. 29. 39. Yes sometimes they did solemnly praise the Lord in the night-time, Psal. 134. 1.

V. 31. *And to offer all burnt-offerings unto the Lord in the Sabbath* The Priests were to offer them on the Altar, Lev. 1. 5, 8. &c. yet the Levites were to fit and prepare all to their hands. Of burnt-offerings see 1 King 3. 15. Of offerings on the Sabbath, see Num. 28. 9, 10.

*In the new-moon* Offerings on the new-moons fee Num. 28. 11, 18. New-moons were the beginnings of months, and used to be festive. See Num. 10. 10. Lev. 8. 13. 2 King. 4. 33. 2 Lev. 23. 4, 8. & 15. 3.

*And in the first-fruits* Of the several solemn feasts under the law, see Ch. 23. 4. &c.

*according to the order* This hath relation to the several ranks and orders which David had set down, in every of which there was a set number that waited and did the service belonging unto them. See v. 6.

*Unseasoned unto him* David set down the order, and commanded it to be observed from time to time, both in and after his days, but by warrant from the Lord. See v. 6.

*continually* That is, every day, morning and evening, constantly, and at other times appointed. See ch. 16. 6.

*Before the Lord* In the house of the Lord before the Ark. V. 32. *And that they should keep the charge* That they should observe that duty and place which was given them in charge. See 1 King 2. 3. Lev. 8. 35. Num. 1. 53.

*Of the Tabernacle of the Congregation* See 1 King 8. 4. The ordinances which the Levites were to observe were given by Moses, and they were to be observed in the Tabernacle which he made, and therefore it is said, the charge of the Tabernacle; but that charge was also to be kept in Solomon's Temple.

*and the charge of the holy place* The word place is not in the Hebrew. Many therefore apply it to holy things; q. d. the charge which was to be kept about holy things.

*and the charge of the sons of Aaron* That was to be helpful to the







spoils to the Lord. There were also offerings, as sacrifices, and other services appertaining to Gods house. See ch.9.12. 2 King.17.13. Samuel was a Judge as well as a Prophet, and great victories over the enemies were obtained in his regency, 1 Sam.7.10, &c. He might therefore well consecrate spoils to God.

*And Saul the son of Kijah* He also had sundry victories, 1 Sam.11. 11: & 14.10, &c. & 17.52. &c. General of Sauls host, 1 Sam.14.50. & 17.55.

*And Joab the son of Zeruiah* General of Davids host, chap. 11.6.

*had dedicated* By the forementioned examples he proveth that general noted v.16.

*and who ever had dedicated anything* This implieth that many others had brought treasures, and consecrated them to the Lord, besides those before mentioned.

*It was under the hand of Shelomith, and of his brethren* This sheweth in what respect Shelomith and his brethren are said to be over the treasures, v.16.

*V.19. Of the Ephraimites* See v.13.

*Chemishah and his four* There were one Chemishah a master of mulock, ch.12.27, but this was of another function.

*mer for the outward business* i.e. Such things as in the country were to be done, gathered and prepared for the house of God, and for the service thereof; as all manner of provision of wood, coal, oil, wine, tithes, first-fruits, with the like. See Neh.11.16. 2 Chr.34.13.

*Such Israelites as dwelt in the country up and down* By comparing v.33. with this we may gather that their jurisdiction was on this side Jordan. Though the number of them that were for these outward works be not expressly set down, yet by comparing v.30.31. with ch.23.4. we may gather what their number was, namely a thousand four hundred. For this number added to a thousand and seven hundred, v.30. and two thousand seven hundred, v.31. maketh up the *four thousand*, ch.23.4.

*for officers* To oversee the outward businesses before mentioned.

*and judges* To hear complaints, resolve doubts, determine causes, right wrongs, and to order to every one his own. Now the Israelites being governed by the Judicial law, and the Levites best-exercised therein, therefore they were sent abroad among the several tribes to be Judges, Deut.16.18. 1 Chron.17.8,9. & 19.11.

*V.30. And of the Hebronites* There were the posterity of Hebron the third of Kohath, See v.33.

*And his brethren* By brethren are meant such as were of his kindred and office.

*men of valour* See v.6,7.

*And a thousand and seven hundred* There were many things to do, and that in many places, and some were to rest by course while others were employed in the service, and therefore there was need of many.

*were officers* Heb. over the things. Such as are mentioned v.19.

*among them of Israel* See v.29.

*on this side Jordan westward* This is opposed to that part which the Reubenites and others inhabited on the other side Jordan, v.32.

*in all the business of the Lord* Such as were counted Ecclesiastical, and appertained to the house of the Lord and the services thereof.

*and in the service of the King* This may be taken for Civil affairs. Such a distinction was the matter of the Lord and of the King is made a Chr.19.11. Or this phrase may imply the Kings appointing them to such and such businesses of the Lord, which they doing upon the Kings command are said to do the service of the King.

*V.31. Among the Hebronites was Jeriah the chief* See v.10. *sons among the Hebronites according to the generations of his fathers* Of all that were descended from Hebron, and then living, he was in greatest place and of highest account.

*In the fourth year of the reign of David* This was the last year of Davids reign, 1 Sam.5.4. when he was seventy years old.

*they were sought for* At this time David deputed Solomon to be his successor, and thereupon appointed distinct orders among the Levites and others, for the well ordering of Church and Commonwealth; and having assembled them together he declared his mind to them, ch.18. &c. In this respect they are said to be sought for, namely, to come together.

*and there were found among them mighty men of valour* See v.6.

*of Gilead* A city belonging to the Merarites, Josh.12.34.39.

*V.32. And his brethren* The kindred and colleagues of Jeriah, v.31.

*men of valour* See v.6.

*two thousand and seven hundred* There were a great many Levites to be in two tribes and a half. Though all the Izharites

and Hebronites were joyed together, yet chief make more than a half part, See v.19.

*chief fathers* Or, chief of their fathers families, whom King David made Rulers.] He as Sovereign on earth, had the disposing of the orders even of the Levites; yet he did it not without Divine instinct and counsel of the Lords Providence.

*over the Reubenites, the Gadites, and the half-tribe of Manasseh* These dwelt on the other side Jordan, Num. 32.33. Now because they were far remote from the house of God, therefore they had the more Levites among them to instruct and direct them.

*for every matter pertaining to God* See v.30.

*and officers* Heb. things of the King. See v.30.

CHAP. XXVII.

*V.1. Now the children of Israel after their number* In the four chapters immediately before this the order of the Levites are set down; herein David shewed his piety: In this chapter the Militia of the Kingdom is set down; and here his prudence is demonstrated. He had vanquished all his enemies abroad, and suppressed violent insurrections at home; yet he knew that new wars and conspiracies might be raised: therefore in this time of peace he so leaveth his Soldiers as they might be in a readiness upon all occasions to defend the Kingdom. This first clause hath reference to the last words of the verse,

*to wit, the chief fathers* Heb. heads of fathers, or families.

*and Captains of thousands* These we call Colonels of Regiments.

*and hundreds* These are most usually without called captains of Companies. According to the last notation they are called captains.

*and their officers* Such as were under them, as Lieutenants-Colonels, Majors, Lieutenants, and divers others.

*that served the King* These attended the Court, where the King was, they guarded his person, they were ready to be sent out at his command, See ch.17.19.

*in any matter of the court* In any employment that belonged to their function; for the time that their several Companies were to wait in their course.

*which came in and went out month by month* They that had waited a month, returned to their own houses to follow their particular employments, and then another course of company came in their stead to wait.

*throughout all the months of the year* There were twelve companies or courses, v.15. each of which attended one month, and were about their own employments eleven months.

*of every course* (Or, of each course) *there were twenty and four thousand* These being twelve courses, the total number ariseth unto two hundred eighty eight thousand.

*V.2. Over the first course for the first month* From hence to verse 16. is a particular exemplification of that which was generally noted of the last clause of the former verse.

*was Jathobab the son of Zaidi* This was that worthy Captain whose acts are set forth ch.11.11.

*and in his course were twenty and four thousand* See on v.1.

*V.3. Of the children of Perez* Or, Perez, He was the son of Judah, Gen.30.19. & 46.12. This hath relation to Jathobab, v.2. who was of the posterity of Perez.

*was the chief of all the captains of the host for the first month* In every course there were twenty companies, which had their Captains, but he was the general Commander over them all.

*V.4. And over the course of the second month was Dodo an Abihite* Or, Dodo, ch.11.12. 2 Sam.3.39. His son was one of Davids Worthies.

*and of his course was Melchah also the ruler* He was a chief Commander over the second course after the death of Dodo; or else he was a Lieutenant-Colonel or some other officer under Dodo.

*V.5. The third captain of the host for the third month was Benaiab the son of Jehoiada* This man was a great Commander in the beginning of Davids reign, 2 Sam.8.18. and continued faithful to David all his days, and to Solomon also, 1 King.1.36.38. He was made General in the room of Joab, 1 King.1.33. This relation, the son of Jehoiada, distinguisheth him from another of Davids Worthies, who was a Pirathonite, ch.11.31. and from certain Levites, ch.15.18. 2 Sam.20.14.

*a chief Priest* Or, principal officer, See ch.4.2.

*V.6. This is that Benaiab who was mighty among the thirty, and about the thirty* See ch.11.24.25. 2 Sam.23.20.21.23.

*and in his course was Amikabai his son* This is here to be taken as that was which is noted of Mikloth v.4.

*V.7. Asahel the brother of Joab* See ch.2.16. & 11.16.

*and Zebadiah his son after him* Asahel was slain in the beginning of Davids reign, 2 Sam.1.8.23. After his death his son was substituted in his room: but because Asahel was a valiant man, but thereto Joab and Abishai, and of kin to David, his name is put both

into the catalogue of Davids Worthies, ch.11.26. and here, into the catalogue of chief Commanders.

*V.8. Shammah the Ishachite* Some take this man to be the same that is called Shammah, ch.11.27. and Shammah, 2 Sam.13.23. But they were different families. He that is set down in the catalogue of Davids Worthies was an Harodite; but this man was an Ishachite. There was also another called Shammah in the catalogue of Davids Worthies, but as Hararite, 2 Sam.13.33.

*V.9. Ira the son of Ithiaph the Tekite* Ch.11.18.

*V.10. Hileah the Palatite* Or, Padite, 2 Sam.23.26. See ch.11.27. of the children of Ephraim. This is added to distinguish him from another Hileah, who was of the tribe of Judah, ch.11.39.

*V.11. Sibbeai the Hushathite* Ch.11.39. & 20.10.

*of the Zarhites* These descended from Zerah, who came from Simeon, Num.16.13.

*V.12. Abiezer the Anathothite* See ch.11.28.

*V.13. Mahathai the Naphtalite* See ch.11.30.

*of the Zarhites* There was such a family of the tribe of Judah, Num.26.20. Josh.7.17.

*V.14. Benaiah the Pirathonite* See v.5. & ch.11.24.31.

*V.15. Heldai the Netophathite* Or, Heldai, ch.11.30. or Heldai, 2 Sam.13.39.

*of Othniel* The first Judge of Israel after Joshua was Othniel, Judg.3.9. If this be the Othniel here intended, his flock continued many generations.

*and in his course were twenty and four thousand* This is the twentieth time that this clause is repeated. See v.1.

*V.16. Furthermore over the tribes of Israel* Hitherto the orders and courses of Commanders in war, with the Companies under them, are set down. In the following part of the chapter such Governors as were over the several tribes in times of peace are distinctly set down. There were thirteen Rulers, though but twelve tribes, and Gad and Acher are left out: For Gad bordered upon Reuben, so as these two tribes the tribe adjoining to it was governed by. There were thirteen Governors, because Josephs sons made two tribes, Ephraim, and Manasse; and Manasse being divided by Jordan into two parts, each part had its Governor, v.20.11. And the Priests and Levites were so distinguished as they had two several Governors, v.19.

*The ruler of the Reubenites was Eliezer the son of Zichri* There were many in several tribes called Eliezer, but this relation, the son of Zichri, distinguisheth this Governor from them all.

*Of the Simeonites, Eliphaiah the son of Manasseh* This percentage distinguisheth this Governor from the son of David, 2 Sam.3.7.

*V.17. Of the Issacharites, Hishaiab the son of Rehuel* This may be he who is mentioned ch.16.30. He was the third Governor.

*Of the Danites, Zadok* Zadok was the chief Priest, and so over the other Priests, called Aaronites; for all Aarons sons were Priests.

*V.18. Of Judah, Eliah, one of the brethren of David* Called Eliah 1 Sam.16.4. This was the fifth Governor.

*Of Issachar, Omri the son of Michael* This percentage distinguisheth him from another Omri the son of Becher, ch.7.8.

*V.19. Of Zebulun, Ishmaiah the son of Obadiah* See ch.12.4. This was the only Ishmaiah that we read of.

*Of Naphtali, Jerimoth the son of Arvay* This might be of the tribe of Naphtali that came to David in Ziklag, ch.12.4.

*V.20. Of the Gadites, Eliphaiah the son of Acheriah* He that conquered Canaan was of this name, Deut.31.44. But besides the time wherein they lived, their percentage doth distinguish them.

*Of the half-tribe of Manasseh* Namely, on this side Jordan.

*For the son of Pedabai* His percentage distinguisheth him from hundred other Joels mentioned in Scripture.

*V.21. Of the half-tribe of Manasseh in Gilead* Gilead was on the other side of Jordan, Josh.17.15.

*Ido the son of Zebadiah* There were many called Ido, but they were of other percentage. This was the eleventh Governor.

*Of Benjamin, Jaish the son of Abner* Abner the General of Sauls host was of the tribe of Benjamin, 1 Sam.14.50.1.

*V.22. Of Dan, Azriel the son of Jerubam* There was another of this name, chap.12.6. But we read of no other of the tribe of Dan. Azriel was the thirteenth Governor.

*These were the princes of the tribes of Israel* See v.16.

*V.23. But David took not the number of them from twenty years old and under* The law here is speaketh of numbering people, 1 Kings.18. & 26.2.

*because the Lord had said* Though David in the pride of his heart numbered the people to be numbered, ch.21.2. yet he retained so much faith as to believe Gods word.

*He would increase Israel like to the stars of the heavens* See Gen.15.5. This is here brought in as a reason why David would not have the people numbered under twenty years, lest thereby he might seem to doubt the promise of God, Gen.22.17. & 26.4. See on Num.1.2.

*V.24. Joab the son of Zeruiah* See 1 Chr.2.16. *began to number* See ch.21.4. &c. *but he justified not* Ch.21.6. & 2 Sam.24.5. &c. *because thereof fell wrath from against Israel* While Joab was numbering the people, a great plague, which was the effect of Gods wrath fell among them, which was one cause that kept him from finishing the work he had begun, ch.21.14. Of wrath fell a Chr.26.13.

*number was* Heb. attended.

*the number of the account put into the Chronicles of King David* After David was sensible of his sin, and discerned how displeasing it was unto God, to dishonour the service of the Lord, he would not suffer the number that was taken to be put into his Civil records; which were the publick Chronicles of those times. But God, for instruction to future ages, caused it to be put into an holy record, which is the sacred Scriptures. The Hebrews here set down this word *number*, whereby they signify that this is half of the Book, namely of the whole history of the Chronicles: which is true in regard of the verses.

*V.25. And over the Kings treasures* David had before set down orders for safe keeping and well using the treasures of the house of God, ch.26.20. &c. That was an act of piety; after that he took care of his own treasures, which was an act of prudence. Treasures and treasures are not unlawful.

*was Azmaveth the son of Adiel* The treasures here meant were such as were in Jerusalem the chief city, or in the Kings court. For these treasures are distinguished from such commodities as were abroad in the country.

*and over the two banks in the field* The King caused store-houses to be built up and down, even in the fields, that such commodities as belonged to him might be laid up near the place where they did arise.

*in the cities* In several tribes, distant from Jerusalem.

*and in the villages* There were many places, small towns, and in the villages. Strong places where the garrisons were kept.

*was Jathobab the son of Zaidi* He had the chief care and trust of such commodities committed unto him.

*V.26. And over them that did the work of the field for tillage of the ground* Which was to plow, sow, dung, fence, or any other way look unto the Kings land.

*was Ezer the son of Chelub* He was over farmers, husbandmen, and such other persons, to let that they were diligent and faithful.

*V.27. And over the vineyards* These being a great commodity in those days, care was taken to let them well managed; dunged; pruned; fenced; and other needful things done to them.

*over the increase of the vineyards* Heb. over that which was of the vineyards. Hereby is meant gathering of grapes in time of vintage; pressing of them, and making good wine.

*for the wine-cellar* That the Kings wine might be carried into them.

*V.28. And over the olive-trees* What care was had of Vineyards v.27. must also be had of Olive-trees: for from thence they had their oil.

*and the Sycamore-trees that were in the low plains* See 1 King.10.7.

*was Bada-hanan the Gederite* Though Sycamores were but ordinary trees, such as grew in hedge-rows, yet the King would have one take care thereof should be no spoil made of them.

*and over the cellars of oil* *was Joash* As David had some to see oil beaten out, so he had others to see care of it when it was brought into cellars.

*V.29. And over the herds that fed in Sharon* Sharon was very fertile, Cant.2.1. Eia.3.39. & 35.2. and so a fit place for herds of cattle to feed in, for there were very good pastures. Some take it to be a plain champaign country lying along by Libanus, event from Bathan, ch.7.16.

*was Shethur the Sharonite* He might have this epithet Sharonite given him from Sharon.

*and over the herds that were in the valleys* There were other pastures-grounds besides Sharon.

*was Shaphan the son of Adiel* See ch.12.16.

*V.30. Over the Camels also* See 1 King.10.2.

*and over the Asses* See 1 King.10.2. & 13.1. 2 King.7.7.

*V.31. And over the flock* These were of smaller cattle, as of Sheep, Goats, and other such like.

*All these were the rulers of the substance which was Kings* *David* The particulars before mentioned were mentioned before Officers to look to all manner of commodities that belonged to the King throughout his whole dominion. See Ezra 4.32.

*V.32. Also Jonathan Davids uncle* This Jonathan was Davids

brothers [on] 1 Sam. 17. 17. as he was only David's kinsman or nephew, and David was his uncle: but the word *uncle* is here taken in a large sense, for *cousin*. Of whom David used in weighty matters to take counsel. *a wife man*. This sheweth that he was able to give good counsel.

*and a scribe* [on] Or Secretary. To be a Kings Secretary and of his privy-Council is a very honourable place. See 1 King. 4. 3. and *Jehiel* the son of Achimori (or, *Hachimori*) was with the Kings [on] He was a tutor to give them good breeding, and in this instruct them in learning. Some join Jonathan and Jehiel in this office.

V. 33. And *Abiathar* was the Kings Counsellor. He was so wife as his counsel was accounted an Oracle, 2 Sam. 16. 23. yet for all his wisdom he hanged himself, 2 Sam. 17. 23. That which is here spoken of him being Davids Counsellor was before Abiathars conspiracy, 2 Sam. 15. 31.

*and Huiori* the Archite was the Kings companion. Or, friend, and Huiori was such an one to David as we now call 2 Sam. 15. 37. He was such an one to David as we now call the Kings Favourite, and He was a most faithful Favourite, 2 Sam. 17. 38.

V. 34. And after *Abiathar* [on] Namely, after his death. *and Jehoiada* the son of Benadab. This was not that Jehoiada who was the father of the valiant Priests came to David in the Jehoiada who among the Kings of Israel, 2 Kings 11. 2. beginning of his Kingdom, ch. 12. 27.

V. 35. And after *Abiathar* [on] Namely, after his death. *and Jehoiada* the son of Benadab. This was not that Jehoiada who was the father of the valiant Priests came to David in the Jehoiada who among the Kings of Israel, 2 Kings 11. 2. beginning of his Kingdom, ch. 12. 27.

V. 36. And after *Abiathar* [on] Namely, after his death. *and Jehoiada* the son of Benadab. This was not that Jehoiada who was the father of the valiant Priests came to David in the Jehoiada who among the Kings of Israel, 2 Kings 11. 2. beginning of his Kingdom, ch. 12. 27.

CHAP. XXVIII.

Ver. 1. *And David assembled* This hath reference to the beginning of ch. 23. For all that is registered from ch. 23. 2. to ch. 8. 9. contained in a narration of things that were done before the assembly here mentioned was gathered together.

*all the Princes of Israel* [on] Those Princes are especially here meant that are set down ch. 27.

*the Princes of the tribes* [on] See down ch. 27. 16, &c. *and the Captains of the Companies* [on] i. e. Of those Companies that served in their severall battalions, ch. 27. 8, &c.

*that ministered to the King by course* [on] See ch. 27. 1. *and the Captains over the thousands, and the Captains over the hundreds* [on] See ch. 27. 1.

*and the Rewards over the substance and possession of the Kings* [on] Or, cattle of the King. The Hebrew word is sometimes taken for the one, sometimes for the other. The particular charge of these rewards is especially set down ch. 27. 25, &c.

*and of his sons* [on] This in the Hebrew is so set down as if hereby were meant the Rewards of the substance of Davids sons, and so our English will well carry it. Others make thee a part of the assembly, 3. d. David assembled the Kings sons, as well as the Princes and others.

*with the Officers* [on] Eunuchs. See 1 King. 22. 9. *and with the mighty men, and with all the valiant men* [on] These were they who are set down ch. 11. 22. and others like to them.

*unto Jerusalem* [on] This hath reference to the first cause of this verse, 1. d. David assembled unto Jerusalem all the Princes, &c.

V. 2. *Then moved the King and went up upon his feet* [on] Many take that which followeth to be done after Adonijahs conspiracy, and Davids declaring Solomon to be King, 1 King. 1. 5, &c. and that David in to great a business as this was gathered his spirits together, and recourse in reference to God, whose cause he had in hand; as Jacob in a like case did, Gen. 48. 3. and as Esau did, Judg. 3. 20.

*They who were this assembly to be before David was weak* [on] say that he stood upon his feet partly to testify his good report to that assembly, and partly that he might be the better heard of them all.

*and said, Hear me* [on] By this phrase he sheweth up their attention. So Gen. 3. 6. &c. 49. 24.

*unto the Lord* [on] This phrase he useth in relation 1. to God and the Church, in which respect King and Subjects are as brethren; 2. to their father Jacob, from whom he as well as his Subjects descended; 3. to the common condition, they were all flesh.

*and my people* [on] This hath relation to that Sovereignty and charge which God hath given him over them. By these two phrases he instructeth himself into their hearts.

*At me, I have in mine heart to build an house* [on] See ch. 27. 1, &c.

*of my house* [on] See ch. 3. 31. *for the Ark of the covenant of the Lord* [on] See 1 King. 8. 1. *and for the foot-stool of the Lord* [on] This is a description of the Ark, which is set forth, *Gods foot-stool*, as Psal. 99. 5. & 132. 7. 1 Sam. 1. 1. and that in three respects: 1. God being bid to dwell between the Cherubims, and to dwell from between them, Exod. 25. 22.

Numb. 7. 89. 2 King. 19. 15. 1 Chron. 13. 6. the Ark being under the Cherubims, is said to be his foot-stool. 11. To that thought the Ark were a representation of his presence, yet it was but as his Foot-stool on earth; his Throne was in heaven, A.B. 7. 49. 11. To show that they were not to rest in that evidence of Gods presence which was but his Foot-stool, but from thence to raise up their hearts higher, even unto heaven, which was his Throne. See v. 18.

*and had made ready for the building* [on] What preparations David had made for this purpose may be seen ch. 23. 2, 3, 4, 14, 15, &c.

V. 3. But God said unto me [on] Namely by his Prophet Nathan. See on 2 Sam. 7. 5.

*Thou shalt not build an house for my name* [on] Ch. 17. 4. *because thou hast been a man of war* [on] See ch. 2. 3. 8. *Thou shalt build an house for my name* [on] The plural number implyeth much blood. It is thus exprest ch. 22. 8. *Thou shalt build an house for my name* [on] See ch. 22. 8.

V. 4. *Herewith the Lord God of Israel* [on] See ch. 8. 15. *chose me before all the house of my father* [on] Before all my brethren, 1 Sam. 16. 12.

*to be king over Israel for ever* [on] This may be taken either of Davids own person, and so it extendeth to the continuance of his life on earth, as Exod. 2. 6. 1. Or it may be extended to his seed, and thus it is to be taken of the police of the Jews; so long as continued: Or to Christ; and so the word *ever* is properly taken. See ch. 7. 12.

*for he hath chosen* [on] *Judah to be the ruler* [on] Among the tribes he chose Judah, that out of it a King should be taken to rule over Israel, Gen. 49. 8. Psal. 78. 68. David here sets down a gradation of four steps, wherein he doth exemplify Gods free grace in making choice of whom he will: 1. the tribe of Judah; 2. the house of Jesse; 3. David; 4. Solomon. None of these, before God chose them, was the chief. Judah was none of the greatest families, 29. 35. The house of Jesse was none of the fourth son of Jacob, Gen. 29. 35. See 1 King. 1. 16. David was the youngest of Jesses eight sons, 1 Sam. 16. 11. and Solomon had at least six brethren elder than himself, 1 Sam. 16. 11.

*and of the house of Judah, the house of my father* [on] Chap. 2. 3, 12, 15.

*and among the sons of my father he liked me* [on] This is to be taken of Gods free grace and meer good pleasure, not of any desert of David.

*to make me king over all Israel* [on] This hath reference partly to the beginning of Davids reign, at which time he was King only over Judah, and partly to Rehoboms loss of ten tribes, 1 King. 12. 16.

V. 5. *And of all my sons* [on] *for the Lord hath given me, many sons* [on] Nineteen sons of David are reckoned up together, ch. 23. 1, &c. *he hath chosen Solomon my son* [on] See ch. 23. 9, 10.

*to sit upon the throne of the kingdom* [on] A throne is a proper seat for a King; and so to sit upon it is to reign as a King.

*of the Lord over Israel* [on] Israel was Gods peculiar people, Exod. 19. 5, &c. and Gods only Church at that time, and in that respect called the kingdom of the Lord. For though the whole world be Gods universal kingdom, yet the Church is his special and peculiar kingdom, over which he hath the greatest care. See ch. 23. 13.

V. 6. *And he said unto me, Solomon thy son* [on] This hath reference to 2 Sam. 7. 13. where David is said to be infinitely mentioned, but Solomon not named; yet by the description of that for thee set down it may well be gathered that Solomon is intended.

*he shall build my house* [on] The Temple which consisted of the Most Holy Place, Holy place and Porch, is most properly called Gods house. See 1 King. 3. 1.

*in my days* [on] See 1 King. 6. 36. In these courts were sundry gates, walls, partitions and other buildings; in which respect this phrase of building the courts is properly used.

*for I have chosen him to be my son* [on] It was Gods free grace and love to Solomon that advanced him above his brethren, God chose him.

*and I will be his father* [on] See ch. 17. 13.

V. 7. *Moreover I will establish his kingdom for ever* [on] See chap. 17. 14.

*if he be constant* [on] Heb. strong. The word hath especial relation to that course of mind which causeth an unalterable resolution, whence followeth constancy. The manner of the setting down this inference sheweth that there be conditions to be observed on mans part for obtaining Gods promises.

*to do my commandments and my judgments* [on] See 1 King. 2. 3. *as at this day* [on] By this it appears that Solomon had been well instructed by his father in the Commandments and Judgments of God, and that he had in his fathers life-time well observed them. See 1 King. 8. 61.

V. 8. *Now therefore in the sight of all Israel* [on] He meanteth the representative body of Israel there present, v. 1. and to them he doth direct this his exhortation: So as he makes all of them one another, witnessless of the charge he gave them, that they might be the more careful in observing it.

*the congregation of the Lord* [on] This setteth out the Church of God, as that phrase, the kingdom of the Lord, v. 5. and this maketh the witness to be of greater account, and the charge more weighty.

*and in the audience of our God* [on] Heb. in the ears. i. e. Who heareth this charge that is given, and who in special manner our God. This addeth more weight to the charge.

*keep and seek* [on] These words are of the plural number, and spoken to all the people. And they imply that the people must keep what they knew, and seek to be instructed in what more belonged to them.

*for all the commandments* [on] We must labour both to be instructed in the whole will of God, and also to endeavour to keep all his precepts.

*of the Lord your God* [on] See ch. 12. 18.

*in which they may possess the land of Canaan* [on] i. e. The land of Canaan in which they were to possess it, was a very pleasant and fertile land, abounding with all manner of needful commodities; in which respect it is said to be a land flowing with milk and honey, Exod. 3. 8. Deut. 32. 9. See 1 King. 1. 14.

*and leave it for an inheritance for your children after you* [on] God had given them land to Abrahams and his seed for an inheritance, Gen. 15. 7. Deut. 3. 13, 18. but it was upon condition of observing Gods commandments. Deut. 3. 16. Therefore David calleth up on the people to observe that condition, as they did desire to leave that land to their children.

*for ever* [on] See 1 King. 2. 3, 4, 5.

*V. 9. And now* [on] The exhortation v. 8, was made to the whole kingdom, but now David turneth to his son, and giveth him his charge.

*Solomon my son* [on] David sweetly insinuateth himself into the heart of his son, calling him by his proper name, and by expressing that special relation which was betwixt them, in this phrase, *my son*, as if he had been his only son.

*know thou the Lord* [on] Knowledge of God is the ground of all other duty, without which all obedience is but blind obedience.

*of thy father* [on] David hereby meaneth himself. Now David had taken the true God for his God, and that God had exceedingly blessed David. In which respect he here maketh mention of that relation betwixt God and him, to quicken up his son thereby.

*and serve him* [on] As this word in general comprehenseth all manner of obedience of God, so in special it intendeth his worship, Exod. 10. 7.

*with a perfect heart* [on] See 1 King. 8. 61.

*and with a willing mind* [on] Forced service is not acceptable to God.

*for the Lord searcheth all hearts* [on] This is added as a reason to move Solomon to serve God sincerely and willingly, because the Lord doth not only observe the outward service that is done, but also the very disposition of the soul, and knoweth with what intent and after what manner it is done.

*and understandeth all the imaginations of the thoughts* [on] i. e. The first motions of the soul, which set men on to do what they do.

*thou shalt know* [on] *Thou shalt know* is either generally taken for the use of all means wherein and whereby we may come to the knowledge of him, 1 Sa. 11. 1. or else in particular for the calling upon his name, 1 Sa. 13. 14, 15. It may be here taken in both senses. See ch. 16. 10, 11.

*he will be found of thee* [on] By careful using of right means we may attain to the right knowledge of God; in which respect he may be said to be found of us when he heareth our prayer, and granteth our request, he is found.

*but if thou forsake him* [on] They especially are said to forsake God who having once known and professed him do turn from their holy profession unto idolatry or any other impiety or iniquity. See 1 King. 11. 8.

*he will cast thee off for ever* [on] He will renounce thee, and not acknowledge thee as his, as Mark. 7. 23. See 1 King. 2. 3, 4, 7. This phrase for ever implyeth that the forsaking of God before mentioned is meant of a total final apostasy.

*thou shalt be dead* [on] This phrase implyeth a diligent circumspection over a mans heart and life, 1 Sa. 16. 7.

*to build an house for the sanctuary* [on] The Hebrew word may be applied to a holy place, or to a holy thing. It is set out for the Tabernacle and for the Temple. Here it is put for the Ark, which was the holy representation of Gods presence that the Jews had. See ch. 23. 2, 3, & 1 King. 6. 19.

*for the Lord* [on] This hath reference to courage of mind, and to do it. They who take courage on themselves will much better accomplish what they undertake. See ch. 12. 13. 1 King. 2. 1.

*These David gave to Solomon his son the pattern* [on] Though David were not suffered himself to build the Temple, yet his heart was so set upon it as he continued thereon continually, and in himself considered what kind of house it should be, what parts there-

of, what partitions therein, and questionless he oft called upon God to direct him therein, and he cannot but think God heard his prayer, and by his Spirit enlightened his understanding. He is expressly said, that he had a pattern of all by the Spirit, v. 13. 19. so as he came to discern in every particular what kind of house it should be, and answerably he set it down in a plan-form, which is here called a pattern, and delivered it to his son. That this pattern was made by the Divine intellect, is evident v. 12. By this means Solomon had such an help as Moses had, Exod. 25. 40.

*of the porch* [on] The porch is here synecdochically put for the whole Temple, as the particulars following, which are said to appertain thereto, do evidently demonstrate. Of the Porch in particular see 1 King. 6. 4.

*and of the houses thereof* [on] Hereby may be meant the distinct parts of the Temple, which were within the Porch, and into which the Priests went through the Porch, and also the rooms built round about the Temple. Of which see 1 King. 6. 5, &c.

*and of the upper chambers thereof* [on] See ch. 9. 26. & 26. 20, 22, &c.

*and of the inward walls thereof* [on] Under this phrase such rooms as were within the walls of the Temple for the Priests use may be comprised.

*of the place of the mercy-seat* [on] This was called the *Ornament*, and *holiness*, 1 King. 6. 5, 16. The Mercy-seat is here synecdochically put for the Ark and all things appertaining thereto. The word translated *mercy-seat* signifieth a cover: for it covered the Ark. It is in Latine called *propitiatorium*, a place or means of being appeased. It was called a *propitiatory* or a *mercy-seat*, because there God shewed himself appeased, merciful and gracious to his people. In the Ark was the moral Law, which denounced a curse against all mankind, because they were froward: This cover kept the Law within the Ark, that it should not be provoked against us, and in that respect it might well be called a *propitiatory* or *mercy-seat*. God was set forth in his glorious Majesty between the two Cherubims, ch. 12. 6. 2 King. 19. 15. Now this cover of the Ark was betwixt the Law, and the Divine Majesty; and it typified Christ, who is that Mediator that keeps us safe from the curse of the Law, and preferreth himself before us to his glorious Majesty for us. It is called *mercy-seat*, because God in Christ sits on a seat of mercy and throne of grace. See 1 King. 6. 19.

V. 12. *And the pattern* [on] See v. 11.

*of all that he had* [on] Heb. of all that was with him. i. e. Of all the main buildings, and several rooms appertaining to them, and of all the things that were therein to be employed about Gods service.

*by the Spirit* [on] The Divine Spirit is here meant, which instructed Davids spirits, and inwardly suggested unto him how all things should be made. See v. 19.

*of the courts of the house of the Lord* [on] See 1 King. 6. 36. Here David beginneth to exemplify in particular that which in general was comprised under this phrase, all that he had.

*and the chambers round about* [on] See ch. 6. 5, &c.

*and of the treasures of the house of God* [on] See v. 11.

*and of the treasures of the dedicate things* [on] See ch. 6. 30, 36, 37.

V. 13. *Also for the courses of the Priests and the Levites* [on] Of the courses: For this hath reference to v. 11. David gave the pattern of these things as well as of others. Of these courses see ch. 23. 24, 25, & 26.

*for all* [on] Or, of all. For this depends on the word *pattern* v. 12.

*the work of the service of the house of the Lord* [on] What work the Priests should do, what the Levites, what also was to be done of the people who were to be bring sacrifices, and who were to be made clean.

*for all* [on] Or, of all.

*the vessels of service in the house of the Lord* [on] Such as were used in any service in the Temple. Of these see 1 King. 7. 40, &c.

V. 14. *Hegave of gold by weight* [on] Having set down what things should be made of gold, he weighed out so much as might be sufficient for them all.

*for things of gold* [on] All the things in the Most Holy place, and in most of them that were in the Holy place, were of gold. See 1 King. 7. 48, &c.

*for all instruments of all manner of service* [on] Heb. of service force. The Hebrew is well expressed in our English translation, *for instruments of service* he meaneth not only vessels before mentioned, but also hinges, locks, keys, and what else was used in the Temple. The more mentioned clause may thus be read, *even of gold for all instruments of all manner of service*. If it be so read, the first words in this verse, he gave, need not be prefixed; for this verse also hath reference to v. 12.

*silver also for all instruments of silver* [on] There were sundry things in the Temple made of silver, v. 15, 16, 17. So in the Tabernacle, Ex. 36. 30, 36. & 38. 10, &c.

*by weight for all instruments of every kind of service* [on] i. e. Such as were to be made of silver; as before he meant such instruments as were made of gold.







# ANNOTATIONS

## On the second Book of the CHRONICLES.

### THE ARGUMENT.

**T**His Book containeth an History of four hundred seventy two years, from the beginning of Solomons reign to the Jews return from Captivity. It registereth the state of the Kingdoms of Judah under nineteen Kings of Davids posterity, and Aethalia the *Q'arpr*. And finishes the affairs of the Kingdoms of Israel, when the two Kingdoms had to do one with another, are intermingled. See the Notes on the Title of the first Book of the Chronicles.

### CHAP. I.

**Verf. 1.** **A**ND Solomons From hence unto ch. 10. the general points of Solomons excellency noted 1 Chr. 19. 32. 45. etc. particularly and distinctly exemplified. Of this name Solomons see 1 Chr. 2. 9. the son of David. This is added for honour sake. See 1 King. 3. 15. *was brought up in his kings house* This hath relation to that submission which the Princes, mighty men, and sons of David yielded to Solomon. 1 Chr. 2. 24. See 1 Chr. 11. 10. See also ch. 11. 17. It may have also relation to Adonijahs conspiracy, which was now clean quashed. See 1 King. 1. 14. *and the Lord his God was with him* See 1 King. 18. 7. 1 Chr. 21. 11. 3 Sam. 1. 10. *and magnified him exceedingly* See 1 Chr. 19. 25. *V. 2. Then Solomon spake unto all Israel* See 1 Chr. 11. 1. As David had done before, ch. 28. 1. & 29. 1. Of David Solomon now. *to the captains of thousands, and of hundreds* See ch. 18. 1. *and to the Judges* See 1 Chr. 3. 1. & 26. 29. Both Levites and men of other tribes also were Judges. ch. 19. 5. *and to every governor in all Israel* There were Governors of tribes, of families, over many people, over few; all here comprehended under this particle *every*. *the chief of the fathers* See 1 King. 8. 1. 1 Chr. 29. 6. *V. 3. So Solomon and all the chief of the fathers* See 1 Chr. 29. 1. *there was the tabernacle of the congregation of God* See 1 King. 8. 4. *which Moses the servant of the Lord* Of this title see 1 King. 3. 6. *had made* God first gave the pattern of the Tabernacle to Moses. Exod. 31. 40. and Bezaleel with others were the workmen that made it; yet because Moses was the visible minister that set the pattern on it, and gave directions to what way to make it, he is said to make it. Thus Solomon is said to make and build the Temple. 1 King. 6. 14. *In the wilderness* Where the Israelites sojourned forty years. *V. 4. But the ark of God* See 1 King. 6. 19. *had David brought up from Kirjath-jearim* See 1 Chr. 13. 5. & 15. 1. *to the place which David had prepared for it* See 1 Chr. 15. 1. & 16. 1. *for he had pitched a tent for it at Jerusalem* The place where David pitched a tent for the ark was the city of David which was Zion. 1 Chr. 11. 8. & 15. 1. But Zion was within the circuit of Jerusalem, and therefore without any contradiction it may be said to be in Zion and 21 Jerusalem. *V. 5. Moreover the brazen Altar that Bezaleel the son of Uri, &c.* Of the patternage of Bezaleel see Exod. 31. 30. Of the brazen Altar see Exod. 38. 1. &c. The inward manner of that Altar was Shittim-wood, but it was laid all over with plates of brass, and in that respect called the brazen Altar. *be put* Or, was there, i. e. it was there placed. *before the Tabernacle of the Lord* There was a Court round about the Tabernacle called the *Præfix* court: there was the brazen Altar for burnt-offerings placed. See 1 King. 6. 16. *and Solomon and the congregation* (*swelt auto it*) There they offered their sacrifices, and worshipped God, who there manifested his presence; and to they are said to seek unto it. *V. 6. And Solomon went up thither* Here that which in general was said of seeking unto the Altar is particularly expounded. *in the brazen Altar* See 1 Chr. 13. 5. *before the Lord* This is said in regard of the manifestation of Gods presence in the Tabernacle: So as what was done before the Tabernacle was done before the Lord. *which was at the Tabernacle of the congregation* The Altar was there. See v. 3.

*and offered a thousand burnt-offerings upon it* See 1 King. 3. 4. *V. 7. In that night did God appear* See 1 King. 3. 5. *V. 8. And Solomon said unto God, Thou hast said* See 1 King. 3. 6. *and hath made me to reign in his stead* See 1 Chron. 28. 5. & 29. 23. *V. 9. Now, O Lord God, let thy promise unto David my father be established* distinctly and expressly for the extent of Gods promise, which was, that Davids kingdom should be established not only for his time, but for ever; and that Solomon should build Gods house, 1 Chr. 17. 13. 11. The beginning of that promise was already accomplished; for Solomon was made King and seated upon the Throne, v. 1. Therefore it is somewhat more that he here prayeth for. *for thou hast made me king* Solomon ascribeth to God that honour which he had. *over a people like the dust of the earth in multitude* Heb. *much as the dust of the earth*. Nothing more innumerable. Gen. 13. 16. & 28. 14. Num. 32. 10. See this phrase explained 1 King. 3. 8. *V. 10. Give me now wisdom and knowledge* See 1 King. 3. 9. *that I may go out and come in before this people* See 1 King. 3. 7. *for who can judge this thy people that is so great* See 1 King. 3. 9. *V. 11. And God said unto Solomon* See 1 King. 3. 11. *because this was in thine heart* This I implyeth that Solomons desire was not rashly and suddenly conceived, but pondered in his heart before, which God well knew. Psal. 139. 2. *and thou hast now asked riches* See 1 Chr. 1. 11. *but hath asked wisdom and knowledge for thyself* He meant not that Solomon asked them for himself alone, but that being induced with those graces he might use them for the good of his people. *that thou wilt judge my people* To judge in general signifies well to govern; in particular, to order to every one his own. *over whom I have made thee king* God makes Kings, Prov. 8. 15. *V. 12. Wisdom and knowledge is granted unto thee* See 1 King. 3. 12. *and I will give thee riches, and wealth, and honour* This God added as an advantage. See 1 King. 3. 13. *such as none of the kings have had* This hath relation to all the things before promised. *that have been before thee* See 1 Chr. 29. 25. *neither shall there be any after thee have the like* See 1 King. 3. 12. *V. 13. Then Solomon came from his journey to the high place that was at Gibeon* The journey here meant was his going to Gibeon, v. 5. where he lay that night, wherein God appeared to him. *to Jerusalem* i. e. He came from Gibeon to Jerusalem, from before the Tabernacle of the congregation. At Gibeon, v. 3. *and returned over Israel* He continued to reign and govern the people, being seated on his throne. 1 Chr. 29. 25. *V. 14. And Solomon gathered chariots and horses* See 1 King. 10. 6. *and he had a thousand and four hundred chariots, and twelve thousand horsemen, which* See 1 King. 10. 26. & 10. 26. *V. 15. And the king made* Heb. gave. By giving of it so liberally as he did he made it to be accounted as if he were free down. *silver and gold at Jerusalem* That was the Royal city, and there was the Kings palace, and thither was the greater part of his treasure brought. *as plentiful as flours* See 1 King. 10. 27. *V. 17. And they feared up* See 1 King. 10. 27.

### CHAP. II.

**Verf. 1.** **A**ND Solomon determined. Heb. said. He said in his heart, or with himself. After David had formed Solomon and others that it was Gods mind that the temple should build him a house. 1 Chr. 28. 6. It was perfectly in the heart of Solomon to do, and answerably he determined it. See 1 King. 5. 5.

*to build an house for the name of the Lord* See v. 4. 1 King. 5. 3. *and in house for his kingdom* This was his royal palace, 1 King. 3. 1. It is said to be for his kingdom, because it made much for the glory thereof, and for the use of the subjects of his kingdom. *V. 2. And Solomon laid out* See 1 King. 5. 15. 16. *V. 3. And Solomon sent to Huram* Or, Hiram. *the King of Tyre* 1 King. 5. 1. It is said that Hiram first sent to congratulate Solomons sitting upon the throne. 1 King. 5. 1. It is said that Hiram was ever a lover of Davids: Solomon therefore prelecth that argument to move him to shew kindness to him, who was Davids best beloved son. *and David said him in cedar* See 1 Chr. 14. 1. *to build him an house to dwell therein* This did Hiram in the beginning of Davids reign, before he thought of building an house to the Lord. 3 Sam. 5. 11. *even so said with me* These words be not in the Original, yet are fully supplied to make up the sense, and to add an application to that note of comparison, *As thou didst do, &c.* The Hebrew oft leaveth such necessary conclusions to be understood. *V. 4. Behold* It is a very remarkable manner that followeth, and Solomon would have Hiram well observe it. *I build an house to the name of the Lord* Or, to his honour. See 1 King. 8. 16. *my God* See 1 King. 3. 7. & 8. 8. *to dedicate it to him* To let it apart for his worship. See 1 King. 8. 63. *and to burn before him sweet incense* Heb. *incense of spices*. See 1 King. 3. 35. *and for the continual* (*bread*) See 1 King. 7. 48. *and for the burnt-offerings morning and evening* See 1 King. 3. 15. *morning and evening* See Exod. 29. 38. &c. Num. 28. 3. &c. *on the Sabbath* See Num. 28. 9. &c. *and on the new-moons* See Num. 28. 11. &c. *and on the solemn feasts of the Lord our God* See Num. 28. 16. & 29. 1. *This is an ordinance for ever* 1 Chr. 1. 3. *V. 5. And the house which I build is great* See 1 Chr. 1. 5. *for great is our God* See 1 Chr. 16. 25. We must endeavour to order the things wherein we have to do with God answerably (so far as we can) to his excellency and greatness. *above all gods* i. e. He is above all countenances by ignorance and idolatry adored; i. e. He is above all gods, who is infinitely above all that are falsely counted in Gods. In this respect he is filled the God of gods, *D. 10. 1. 17. John. 2. 22. V. 6. But who is able* Heb. *who hath retained*, or *obtained strength*. It is by some strength or other that any is able to do what he doth. *to build him an house* See 1 King. 8. 27. *being the heaven, and heavens of heavens cannot contain him* See ch. 6. 18. *who am I then that I should build him an house* If any man might so, surely Solomon might, who far excelled all others in wisdom, knowledge, riches, honour, and other excellencies, ch. 1. 11. *have only to burn sacrifice before him* That which was before said might seem to import that it was a needless thing to build an house for him, who no house could contain; but this clause shews the reason of building an house to God. It was, not to contain him, but to perform service to him. See v. 4. *V. 7. Send me now therefore a man* There were more curious workmen in Tyre than in Israel: therefore Solomon sends to Hiram for one. This hath reference to v. 3. It may be Solomon had heard of Hiram described 1 King. 7. 13. 14. and sent for him. *to bring to work in gold, and in silver, and in brass, and in iron* There were curious works to be wrought in all these metals. See 1 King. 7. 14. 15. &c. Of things of iron see 1 Chr. 22. 3. *and in purple, and in crimson, and in blue* These were for the Vail, ch. 3. 14 other hangings, Priests vestments, and sundry other like things. *And thou shalt give me* Heb. *give me* giving. This hebraism carrieth emphasis with it. See 1 King. 8. 13. *with the cunning men that are with me in Judah and in Jerusalem* Though there might be one man or two or three in Tyre that had extraordinary skill in curious works, yet there were also curious men among the Jews. There were few in Moses his time. *and afterwards in other generations* Isa. 3. 3. *whom David my father did provide* See 1 Chr. 22. 15. *V. 8. Send me also cedar-trees* See 1 Chr. 5. 6. *for-trees* See 1 King. 5. 8. *And Hiram* Or, *Alumim* *revere*. See 1 King. 10. 11. *for I know that thy servants can skill to cut timber in Lebanon* It was everywhere known abroad that the Sidonians were expert knowers, 1 King. 6. & here 1 Chr. 2. 16. *and behold* This word Solomon addeth to assure Hiram that he would not fail to perform his promise.

*my servants shall be with thy servants* See 1 King. 5. 6. *V. 9. Even to prepare in timber in abundance* This is added as a reason why Solomon would find his servants to be affiant in the work, lest the burden might be thought too heavy for the Sidonians alone. *for the house which I am about to build shall be wonderful great* See v. 5. *V. 10. And behold, I will give to thy servants, &c.* That which is here promised to be given to Hiram's servants, is promised to Hiram himself, and said also to be given to him, 1 King. 5. 6. 11. It was given to Hiram to distribute to his servants as he pleased. *V. 11. Then Hiram the King of Tyre answered in writing* See 1 King. 5. 7. *which he sent to Solomon* The King of Tyre and the King of Israel were each in their several Dominions, and so absent one from another, so that they were forced to declare their mind one to another by letters and messengers. This proved every way as effectual as if they had spoken together. *Because the Lord hath loved his people, he hath made thee king over them* Hiram took notice of Solomons piety and piety, and in that respect judged him fit to be a King; and he knew that Israel was Gods peculiar people, and thereupon inferred that it was Gods love to Israel that moved him to provide such a King for them. *V. 12. Hiram said moreover* Apprehension of Gods mercies quickly raiseth heavenly ejaculations in the hearts of such as are piously affected. *Blessed be the Lord God of Israel* See 1 King. 5. 7. & 8. 15. *that made heavens and earth* Particular blessings bring to mind Gods general and common blessings. See 1 King. 19. 15. *who hath given to David the king a wife* For Hiram loved David. 1 King. 5. 1. and therefore for honour sake fillet this wife King the wife of David. *endued with prudence and understanding* Heb. *knowing prudence and understanding*, i. e. one that well understood what was best to be done, and answerably could order the same to the best advantage; which is an especial point of Prudence. *that he might build an house for the Lord, and an house for his kingdom* See v. 1. *V. 13. And now I have fed a cunning mind* As was defined v. 7. *endued with understanding* By this skill and cunning might he be better improved. *of Hiram my father* One that was servant to my father Hiram. The present King of Tyre and his father were both called *Hiram*, or *Hiram*. So was the workman who was sent, and his father also, called *Hiram*, or *Hiram*, ch. 16. *V. 14. The son of a woman, the daughter of Dan* &c. Of the difference betwixt this description and that 1 King. 7. 14. see on that place. *skillful to work in gold, &c.* Such an one in particular is sent for v. 7. But here is further added, that he was skillful to work in stone, and in timber, and in fine linen. All the particulars shew that he was skillful in any work whatsoever. *also to grave any manner of graving* See v. 7. *and to find out every device which shall be put to him* He could not only work exactly according to a pattern set before him, but could also invent other curious works fit for that he undertook. *with thy cunning men* See v. 7. As Solomon had many materials more than his father left him, so had he also many cunning workmen. *and with the cunning men of Lebanon* *thy father* See 1 Chr. 22. 11. This title is my Lord, because this Hiram was a tributary King to David, at least had an honourable effect of him. *V. 15. Now therefore the wheat and the barley* &c. See v. 10. *let him find unto his servants* Hiram acknowledged Solomons, as David before, to be his Lord, and his subjects to be Solomons servants. Which was an evidence if not of fealty and homage, yet surely of a very high esteem of him. *V. 16. And we will cut wood out of Lebanon as much as thou shalt need* Heb. *according to all thy need*. In Lebanon there was enough to satisfy his desire to the full. *and we will bring it to thee in flutes by sea to Joppa* Or, *Japha*. See 1 Kings 5. 7. *and thou shalt carry it up to Jerusalem* From Joppa, which was an haven town of the tribe of Dan, such things as were brought by sea might conveniently be conveyed to Jerusalem. *V. 17. And Solomon numbered all the strangers* Heb. *the men the strangers that were in the land of Israel* That dwelt amongst the Israelites, and submitted to their laws. *after the numbering wherewith David his father had numbered them* This hath relation to that which is noted 1 Chron. 22. 2. *and they were found an hundred and fifty thousand and three thousand and six hundred* This makes up the summe set down v. 2. *V. 18. And he set threefold and ten thousand, &c.* See v. 2.



This is not mentioned 1 King.8.16. See 1 King.11.13. *Gods Name is said to be in Jerusalem* because the Temple and other types of his presence were there.

V.10. *And an altar on the throne* Or, *fit on the throne*. The former phrase sheweth that he was set on his throne by God: The latter implies an establishment thereof.

V.11. *Just have I put the Ark* Or, *I have set there a place for the Ark*, 1 King.8.21. This latter phrase notes his preparation for the Ark; the other, the accomplishment of what he had pre- pared.

that he made with the children of Israel Or, which he made with our fathers, when he brought them out of the land of Egypt, 1 King.8.21. This sheweth of which of the children of Israel he speaketh, and to what time he hath reference.

V.12. *And spread forth his hands* Towards heaven, 1 King.8.22.

So v.13. For Solomon had made a brazen scaffold. This verse is here inferred by way of parenthesis, but not mentioned 1 King.8. That whereas he stood is called a scaffold, because it was erected higher than the ground whereon he stood. Heb. the length thereof five cubits long, two yards and a half square.

And three cubits high. A yard and half from the ground. Thus he might the more easily be seen of all the people, being so much higher than they.

and had set it in the midst of the court. The great Court mentioned ch.4.9. This sheweth more long after this, for Kings to stand on before the people. See 1 King.11.14.

And upon it be flood, and knelt upon his knees. After he had given praise unto God, which he did standing, then he knelt to make the supplication following. See 1 King.8.25.4.

before all the congregation of Israel. The great Congregation that was then assembled. See 1 King.8.7.

and spread forth his hands toward heaven. See 1 King.8.22.

V.14. *And said, O Lord God of Israel*, &c. See 1 King.8.23. in the heaven Above.

that the two words above and beneath are in the earth. Beneath. These two words above and beneath are added 1 King.8.23. And they are added, where mention is made of heaven and earth, as Exod.10.4. Jer.31.37.

which keepeth covenant, &c. See 1 King.8.23.4.

V.16. *There shall not fail thee a man* There shall not be a man cut off. The meaning is, in all this posterity should not be clean cut off, but there should be an heir.

V.17. *And thou shalt be as a man* This is an interpretation of the phrase *walk before me*, 1 King.8.24. For they which let God before them, make Gods law their rule; and they who make Gods law their rule, walk before God, and so carry themselves as they who know they are ever in Gods presence.

V.17. *O Lord God*. This title Lord is left out, 1 King.8.26.

for thy word be verified. I pray thee is inferred 1 King.8.16. thy servant David. My father is added 1 King.8.26.

V.18. *dwell with men on the earth* with men is left out, 1 King.8.17.

Behold, heathens, &c. Ch.2.6. 1Sa.66.1. Aq.7.49.

V.19. *prayer by the way to thy house* 1 King.8.28.

V.20. *which thy prayer towards this place* Or, which thy fervent shall make in this place, 1 King.8.19.

V.21. *which they shall make* Heb. pray.

V.22. *And an oath be laid upon him* Heb. and he require an oath of him. Namely, if his behaviour require an oath.

V.23. *from heaven* Or, in heaven, 1 King.8.31.

V.24. *by requiring the wicked* Or, condemning the wicked, 1 King.8.32.

V.24. *be put to the sword* Or, smitten, 1 King.8.33.

before thee in this house. Or, note thee in this house, 1 King.8.33.

V.25. *from the heavens* Or, in heaven, 1 King.8.34.

which thou shalt give to them and to their fathers. This is left out 1 King.8.34.

V.26. *when the heaven is shut up* 1 King.17.1.

V.27. *from heaven* Or, in heaven, 1 King.8.34.

when thou shalt laugh them the good way. Or, that thou teach them, 1 King.8.36.

V.28. *in the cities of their land* Heb. in the land of their gates. Gates by a synecdoche are put for cities. See 1 King.8.37.

V.29. *when every one shall know his own lot* Or, the plague of his own heart, 1 King.8.38.

and his own grief. I fear is here put for that which doth or should cause grief, namely, death.

V.30. *And forgive* 1 King.8.39. is added and do, namely, what was prayed for; grant that to him that prayeth, unto all his ways. All is left out 1 King.8.39. The plural number is equal to a general.

for thou only. This is doubled 1 King.8.39.

of the children of men. All is inferred 1 King.8.39. See 1 Chro.8.29.

V.31. *So long as they live* Heb. all the days which they live.

in the land. Heb. upon the face of the land. For men stand upon the uppermost part of the earth, which is the face of it.

V.32. *which is set of thy people* 1 John.12.10. Aq.8.27.

for thy great Name. [ate] great is left out 1 King.8.41.

and thy mighty hand, and thy stretched-out arm. Or, for thy strength and thy great Name, and thy stretched-out arm, and thy stretched-out arm. These words are inferred in a parenthesis 1 King.8.42. and shew the reason why a stranger comes to, or prays towards the house of the Lord.

if they come and pray in this house. Or, when he shall come and pray towards this house, 1 King.8.43.

V.33. *Then hear thou from the heavens* Or, hear thou in heaven, 1 King.8.43.

and may know that this house which I have built is called by thy Name. Heb. thy Name is called upon this house.

V.34. *from the heavens* Or, in heaven, 1 King.8.45.

maintain their cause. Or, their right, i.e. their righteous cause.

V.36. *There is no man which sineth now* Prov.20.9. Eccl.7.20.

1 Sam.3.1. 1 John.1.8.

and deliver them over before their enemies. Or, and deliver them to the enemy, 1 King.8.46.

and they carry them away captives. Heb. they that take them captive, carry them away.

unto a land far off or near. Or, unto the land of the enemy, far or near, 1 King.8.46.

V.37. *And if they be taken* Heb. bring back to their heart. When men consider their sin, and repent, they are said to bring it back to their heart.

in the land of their captivity. Or, in the land whither they were carried captives, 1 King.8.47.

V.38. *In the land of their captivity* Or, in the land of their captivity, 1 King.8.48.

V.39. *Their cause* Or, right. See v.35.

which have sinned against thee. See what is added 1 King.8.49.

V.40. *Now, my God, let, I beseech thee, thine eyes be open, and thy ears be attuned* See 1 King.8.39.

unto the prayer that is made in this place. The sense of the Hebrew is well given in our translation.

V.41. *Now therefore arise* Psal.132.8. This is spoken to God after the manner of man. For when we have any do a thing readily and cheerfully, we use to say, arise. See 1 King.8.41.

O Lord God. See 1 King.8.15.33.

into thy resting place. I.e. the Temple, where the Ark was settled; See 1 Chro.28.2. Solomon hereby enreateth God to take possession of that house which he had built for him, and to dwell and abide therein for ever.

thy, and the Ark. Because God was wont to manifest his presence over the Ark, God and the Ark are joynt together. See 2 King.19.15.

of thy strength. This epithet is attributed to the Ark, because by it God did manifest his mighty power at Jordan, 1Sam.5.4. See Psal.78.63.

Let thy priests, O Lord, be clothed. Let them be adorned as with a garment, 1Sa.61.10.

with altitudes. Under Salvation such graces are compiled as might bring salvation to the Priests themselves and to others, 1 Tim.1.16.

and let thy saints rejoice in goodness. By goodness is meant that favour and kindness which God shewed to them.

V.42. O Lord God, turn not away the face. Reject not the prayer, Eccl.2.16, 17, 20. Of refusing their titles Lord God 1 Chro.17.17.

of thine anointed. He means this of himself, whom God ordained to King, and who was thereupon anointed twice. See 1 Chro.29.22.

Remember the mercies of David thy servant. I.e. The promises which Gods mercy moved him to make to David, yea, and unto him to his posterity. See 1 Chro.17.11, &c.

CHAP. VII.

Ver.1. **N**OW when Solomon had made an end of praying. From hence to v.4. a visible approbation of Solomon's prayer is set down. But 1 King.8.55. See. Solomons solemn praising of God and blessing the people for being inferred before this. This was evidence of Gods acceptance of Solomons prayer. See 1 Chro.21.26.

and confirmed the burnt-offering and the sacrifice. See 1 King.15. The confirming of these shewed that God accepted them, Lev.9.14. 1 King.18.38.

and the glory of the Lord filled the court. By the glory of the Lord is meant that bright cloud, which set out the incomprehensible glory of God; which if it had shined forth in its brightness, would have

have utterly dazzled and confounded the beholders. It was therefore covered with a cloud, so that it was not there present, but could not be missed. And it was so, because after such a manner God dealt with Moses, Exod.33.22. when he covered with his hand Moses his face. See 1 King.8.10.

V.2. *And the priests could not enter into the house of the Lord*, &c. See 1 King.8.11. This cloud was another evidence of Gods approbation.

V.3. *And when all the children of Israel saw how the fire came down*. This visible manifestation of Gods good pleasure wonderfully wrought upon the people. We read the like 1 King.18.39.

and the glory of the Lord upon the house. The cloud which filled the House within did also cover the without, whereby it came to pass that not only the Priests but also the people discerned it. We read the like Exod.40.34.

they bowed themselves with their faces to the ground. See 1 Chro.29.20.

unto the pavement. I.e. The floor of the great court. See 1 King.6.36.

and worshipped. As they refreshed their reverence by bowing themselves, so they did also inwardly adore and worship God. Head and Heart moved together.

and praised the Lord. They did also with their tongues set forth the glory of God.

For he is good, for his mercy endureth for ever. See Chap.5.15.

V.4. *Then the King and all the people offered sacrifices before the Lord* 1 King.8.63. instead of all the people is put all Israel.

V.5. *And King Solomon offered a sacrifice*. The kind of sacrifice, namely, peace-offerings, is set down 1 King.8.63. and there is added which he offered unto the Lord.

of twelve and twenty thousand oxen, and as hundred and twenty thousand sheep. The greatness offering that we read of. See 1 King.8.63.

So the King and all the people. Or, the children of Israel, 1 King.8.63.

dedicated the house of God. 1 King.8.63. The Levites.

V.6. *And the priests waited on their offices*. Every one in this solemn sacrifice did what belonged to his office, as they were in general appointed by the law, Lev.1.2, &c. and particularly by David, 1 Chro.24.3.

the Levites also with instruments of music. Such as are expressed 1 Chro.15.16. &c.

of the Lord. Compelled to his honour. Or, with instruments, which David the King had made. Or, caused to be made.

to praise the Lord. David had ordained them to sing and set forth the praise of God.

because his mercy endureth for ever. By this clause the whole 136 Psalms is meant: for in every Psalm, or rather part of every Psalm in that Psalm: and that Psalm was wont to be long at all solemn praises of God. See ch.13.

when David praised by their ministry. Heb. by their hand. See 1 King.8.63.66.

The priests sounded trumpets before them. The Priests here meant were those handed and twenty mentioned ch.5.12.

and all Israel stood. This is an evidence of their reverent attention to what they saw and heard.

V.7. *Moreover, Solomon hallowed*. This hath reference to v.5. and may resolve a doubt about the multitude of sacrifices there mentioned. They were too many to offer on one altar, but this place sheweth what was done.

in the middle of the court, &c. See 1 King.8.64.

burnt-offerings, and the fat of peace-offerings. Betwixt these meat-offerings are inferred 1 King.8.64. which are also mentioned in the end of this verse.

because the burnt-offering which Solomon had made. Or, that was because the Lord, 1 King.8.64.

was not able. Or, was too little, 1 King.8.64.

V.8. *Also at the same time*. When he offered the solemn a sacrifice, as is noted v.5. For he had great store of provision.

Solomon kept the feast seven days, &c. This is meant of that extraordinary feast made as the dedication of the Temple, which began on the eighth day of the seventh month, which in part answered to our September. On the fifteenth day of that month began the feast of Tabernacles, Lev.23.34. and thereof mention two feasts is made in the latter end of the next verse. In relation to these days, even fourteen days, 1 King.8.65. It is there also said that they held this feast before the Lord their God.

V.9. *And in the eighth day they made a solemn assembly*. Heb. a solemnity, namely from service works. This was the eighth day from the other feast, the first feast, mentioned v.8. and the first day of the month, Lev.23.35.

for they kept the dedication of the altar. Because the Altar was the principal thing about the Temple, and the service of God, being that whereon all their offerings were laid, it is here synec-

dochically put for the whole house of God and for all things appertaining thereto. Therefore it is said that they dedicated the house of the Lord, v.7. & 1 King.8.63. so also concerning the feast of the Dedication, they kept the dedication of that house, Exod.16.17. This dedication of the house and of the altar set out one and the same thing. Unless it should be imagined that there were two dedications, one of the Temple, another of the Altar. And we read of a solemn dedication of the altar that Moses made, Num.7.10, 11, 84, 88. and of a continuance of a feast filled the feast of the Dedication, Job.10.22, which is supposed to have had relation to the dedication of an Altar, 1 Mac.4.59.

seven days. See v.8.

and the feast [seven days]. These were other seven days immediately following upon the former. In these latter seven the feast of Tabernacles was kept.

V.10. *And on the three and twentieth day of the seventh month*. This is said to be the eighth day, 1 King.8.66. namely the eighth count from the beginning of the feast of Tabernacles, which began on the fifteenth of the seventh month, Lev.23.34. And thus it falls out just on the three and twentieth day.

He sent the people away into their tents. I.e. Their several habitations. See 1 King.8.66. & 11.16.

glad and merry in heart. They went unto their tents joyful and glad of heart, 1 King.8.66.

For the goodness of, Or, all the goodness. See 1 King.8.66.

that the Lord had showed unto David. Or, had done for David his servants, 1 King.8.66.

V.11. *And Solomon*. This is left out, 1 King.8.66. but is comprised under the former clause. For the special kindness here lay in that unto David had relation to Solomon; for it was a kindness to David that his son preferred for as he did. And herein the good promise made to David, 1 Chro.17.11, &c. is comprised.

and to Israel his people. The whole land had a benefit by Gods blessing of Solomon.

V.12. *Thus Solomon had finished the house of the Lord* Or, it came to pass, when Solomon had finished the building of the house of the Lord, 1 King.9.1.

and the Kings house. I.e. The Royal palace in Jerusalem, where, in the Kings of Judah had their chief residence, generation after generation. It seems that Solomon had been a very stately house; for Solomon was thirteen years in building it, 1 King.7.1.

and all that came into Solomons house. Or, all Solomons desire for Solomon was pleased to do, 1 King.9.1.

to make in the house of the Lord. This hath reference to all manner of things appertaining to the Temple and to the courts thereof, moveable or immovable.

and his own house. This hath as large an extent as the former.

He prosperously effected. He finished with very good success, according to his fathers charge, 1 Chro.22.11. and his own desire.

V.12. *And the Lord appeared unto Solomon at night*. This was a second time, 1 King.9.2. God first appeared unto him in the beginning of his reign, before he began to build the Temple, ch.1.7. and now again, after all is finished. This God did to give testimony of his accepting his prayer, and to return a gracious answer thereto.

and said unto him, I have heard thy prayer. And thy supplication that thou hast made before me, 1 King.9.3.

For an house of sacrifice. Therein alone sacrifices were to be offered up, which were then a principal part of Gods service.

V.13. *If I shut up heaven that there be no rain*. This hath reference to that petition ch.6.6. whereof see 1 King.8.35.

or if I command the locusts to devour the land. This hath reference to Exod.10.15. See 1 King.9.37. Under Locusts are comprised Caterpillars and all other like hurtful creatures; and under land, whatever fruit groweth out of the earth.

or if I find iniquity among my people. This also hath reference to ch.6.18. See 1 King.9.37.

V.14. *If my people which are called by my name*. Heb. upon whom my name is called. I.e. Such as God chose to be of his household and family, i.e. his Church, whose God and Lord he professed himself to be, and who professed Gods name, acknowledging thereby that he was his Lord and they his people, Deut.28.10. Amos 9.11.

shall minister [themselves]. This is very acceptable in the sight of the high God, Eia.59.1. 1 Pet.5.6.

and pray. This is the means which God hath sanctified both for obtaining blessings, Matt.7.7. and removing judgments, Psal.50.15.

and seek my face. I.e. My favour and grace. See 1 King.13.6. This is the ground of all true confidence in them that pray.

and turn from their wicked ways. All the other means without this are nothing at all as compared to a grace necessary for such as desire Gods favour, Lam.3.50.

which he had built before the Porch] The Porch was at the  
end of the Temple, 1 King 6.3. and there were wide doors at  
entrance into it out of the Priests court, and at the entering out  
into the Holy place, which being opened, the Priests and

2. that it was placed directly before the Ark; for the porch was before the Holy place and the Most holy place.

and all the kings of Arabia, and governours of the countrey] Or, Cap-  
tains of the countrey. See 1 King. 10. 15.

ver. 1. **A**nd when the Queen of Sheba] In the twelve first verses of this chapter an especial evidence of the spreading of Solomons fame far and neerer is given, by the coming of a Queen fr<sup>m</sup> the uttermost parts of the earth] Mat. 12. 42. to be an eye and ear-witness of the things reported of Solomon in her own and other Dominions.

booth of the fame of Solomon] Concerning the name of the Lord, 1 King. 10. 1.

at Jerusalem] Or, to Jerusalem; and so it hath reference to her

and all the kings of Arabia, and governours of the countrey] Or, Cap-  
tains of the countrey. See 1 King. 10. 15.

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## Chin xiii

12.26. Yet he came to the kingdom with a proud, aspiring, rebellious disposition. It is therefore said that he *lift up his hand against the King*, 1 King. 11.26.

Verf. 1. Now in the eighteenth year of king Jeroboam] See 1 King 15. 1.  
 began Abijah to reign over Judah] In this chapter Abijahs reign  
 and his great success against Jeroboam is set down.  
 V. 1. He reigned three years in Jerusalem] See 1 King 15. 2.  
 his mothers name also was Michajah the daughter of Uriel of Gibeon

cular (servant he was, 1 King. 11.26. and also against Rehobam, whose subject he was, 1 King. 11.26, &c.

V. 7. *And there are gathered unto him vain men* i.e. c. inconstant, rash and heady, not well understanding what they do, & that were the children of Belial [See 1 King. 11.26. Certainly they were such men as put on Jerusalem to do what he did; and in that particular of setting him up to king, they shewed themselves to be such men. But they among the ten tribes which they heard to seek the Lord would not consent thereto, ch. 11.16.

*And have strengthened themselves* [By mutual confidence and joyned conspiracy &c.] and also by building cities and castles of defence, 1 King. 12.30-35.

*Against Rehobam the son of Solomon* This is said to thee their thought that Rehobam had to the kingdom, and to aggravate their rebellion. In this respect Solomon is filled the son of David's rebellion. In this respect Solomon is filled the son of David's rebellion.

V. 6. *When Rehobam was young* Not in age, (for he was one and forty years old when he came to the Crown, ch. 11.23.) but in un-  
derstanding and discretion, 1 Cor. 12.20. He was as a young man that wanted experience, and in that respect foolish. This is his word taken, Eccle. 10.16. 1sa. 34.4. See Eccle. 4.13. Or he may be called young in regard of his breeding: He was trained up in delicate manner under a Prince of peace and had no experience of military discipline: and in this respect war, nor was exercised to that might easily be plucked up. He was he as a young tree that might easily be plucked up. He was he as a young tree that might easily be plucked up. He was he as a young tree that might easily be plucked up.

*And tender-hearted* i.e. faint hearted. This is opposed to courage and magnanimity. He wanted resolution of spirit.

*And he was as a young tree* This is added as the effect of his folly and fearfulness. Besides it implies that the conspiracy made against him was very great.

V. 8. *And now ye think* Heb. *speech*, or, *say*. They did speak in themselves; and this is to think. See 1 King. 11.5. & Gen. 30.11. *And ye are a great multitude* [They were ten tribes to two, and their army as big again as Abijah's.] This he alleged as the ground of their confidence, but a vain ground. See 1sa. 36.1, 2, 3. & 31.1, 2, 3.

*And there are with you golden calves* This also is mentioned as another ground of their confidence, but to aggravate their folly, therein. For what help could calves, without life, make of them? Some conceive they brought the golden calves into the camp, because it is said, *there were with you*. So did the Israelites in superstition carry the Ark into the camp, 1 Sam. 4.5. and the Philistines their Gods, 1 Chr. 14.12.

*Which Jeroboam made you for God* 1 King. 12.28. This is a greater aggravation of their folly, in that they placed confidence in such things as a mortal man had made to be Gods.

V. 9. *Have you not cast out the Priests of the Lord* ch. 11.13, 14. This did not only turn to false Gods, but also rejected the true God, in his Ministers and Priests, by casting them out.

*The sons of Aaron* This hath reference to Gods choosing them only to be his Priests, Exod. 29.9. Num. 3.10. and is here alleged in opposition to Jeroboam's priests, who chose any sorts of Persons to be Priests, 1 King. 12.31 & 13.33.

*And the Levites* These were Ministers of the Lord, though under the Priests, Num. 3.9, 11. And by adding these he discovered the extent of Jeroboam's impiety. It extended against all the Ministers of God.

*And have made you Priests after the manner of the nations of other lands* [Not after Gods precept, according to which none but Aarons seed should be Priests; but as other Nations that knew not God, nor had the light of his word for their guide. These had no stock or family or succession of men, from fathers to sons, to be Priests; neither had the Israelites any, but chose whom they pleased.]

*That ye would come to consecrate himself* Heb. *to fill his hand*. See 1 King. 13.33.

*With a young bullock* This was enjoined under the Law for the manner of consecrating a true Priest, Exod. 29.1. Hypocrites can observe some outward rites preferred by God.

*And from ram* The Law required but two rams at the most, Exod. 29.15, 19. But idolaters and hypocrites in external rites exceed Gods precept, Num. 23.7. Mich. 6.7. Mat. 7.4.

V. 10. *But as for us, the Lord is our God* Heb. *and we, the Lord our God*. The sense of the Hebrew is well expressed in our translation. This is to be observed of their outward profession of the true God. For Abijahs heart was not upright, 1 King. 15.3.

*And we have not forsaken him* As the ten tribes did, in forsaking to go to the Temple, and setting up the calves for their Gods, 1 King. 11.28, 29, 30.

*And the Priests which minister unto the Lord are the sons of Aaron*

This was according to Gods Word, and contrary to the Israelites practice, V. 9.

*And the Levites wait upon their business* They observe those collects and do those services which in special belong to them.

V. 11. *And they burn unto the Lord* To the honour of God, to do that service to him which he hath appointed, to make atonement with him, and to seek his favour.

*Every morning and every evening* Heb. *morning and morning*, *evening and evening*. This hath relation to Exod. 29.41, 42.

*And the children of Israel did before Judah, &c.* This is an expression of what went before.

V. 17. *So there fell down slain of Israel five hundred thousand* So as the men of Judah flew more than every one his man. See v. 3. *Cholera* Num. 33.9. As the number, so the quality of those that were slain, much amplified the victory.

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*But there was one of the golden calves set up* 1 Kings 12.29.

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relation to Jeroboam, implyeth only an afflicting of him, for as to make him king.

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*Before Abijah and Judah* Abijah and his army, here called Judah, might pursue the Israelites, but it was God that afflicted them and made them flee.

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the progenitors of these nations, were brethren, both children of  
 Lon. Gen. 19, 37, 38.  
*Stand up against the inhabitants of Mount Seir* These descended  
 from Esau, Gen. 32, 3 See v. 19.  
*Utterly to slay and destroy them* God put such a spirit into them as  
 made them executioners of his vengeance to the uttermost.  
*And when they had made an end of the inhabitants of Seir* This  
 implies that the rest of the army was utterly destroyed,  
*every one helped to destroy another* Heb. for the *defunction of another*.  
 They were carried with such a spirit of rage and fury, that  
 no man spared his neighbour, but each one destroyed him that was  
 next him.

V.25. And when Judah came toward the watch-tower.] This was on the cliff of Ziz, v.16  
 in the midwinters of Jos. Jueu. v.16  
 they looked upon the Multitude.] The great formidable army before mentioned is here meant. See v.2  
 and behold, they were dead bodies fallen to the earth, and none escaped.] Heb. there was not an escaping. They were all slain before they could think of flying.  
 V.25. And when Josephaphat, and his people came to take away the spoil of them.] It is usual for his armies for the conqueror to show the

*they found among them in abundance*] See I Chron. 18:7, i. 88  
20:2.  
*both riches with the dead bodies, and precious jewels*] As rings on  
their fingers, chains about their necks, jewels in their ears, or in  
some other place about them. Heb. *things of desire*. Such things as  
were much desired and esteemed, Prov. 3:15.  
*which they stripped off for themselves, more than they could carry away*  
For there were many more of the enemies than of the Israelites.  
Besides, they brought much wealth on their beasts, and in carts or

And they were three days in gathering of the spoil; it was so much! Thus God did not only free them from their enemies, but exceedingly enriched them by their enemies' spoil.

V. 26. And on the fourth day they assembled themselves in the valley of Berachah! That is, *Blessing*. This was in the wilderness of Jeruel, ver. 16.

And there they blessed the Lord: therefore the name of the same place was called the valley of Berachah! This is thought to be that place which is called *The valley of Jehoshaphat*, *Jos. 10:11*. By giving this name to that place, the prophet prophesied that

unto this day] See 1 King 5.13, & 12.19.  
 V.17. Then they rejoined every man of [Judah and Jerusalem] All that went to that valley.  
 and *Jehophaphat* in the fore-front of them] Hebr. head of them. *Jehophaphat* herein did as David did at the removing of the Ark; 2 Sam. 6.14, 15.  
 to go again to Jerusalem with joy.] At Jerusalem they made their prayer, v.5, and in Jerusalem they would render their praise.

for the Lord had made them to rejoice over their enemies.] They as-  
certain their success to God. See Neh. 12. 43.  
v. 28. And they came to Jerusalem with psalteries, and harps, and  
trumpets.] Of these musical instruments see 1 Chr. 13. 8.  
unto the house of the Lord.] That there they may offer up the more  
solemn praise and sacrifices.  
v. 29. And the fear of God was on all the kingdoms, &c.] See  
ch. 14. 14.  
when they had heard that the Lord fought against the enemies of Is-  
rael.] Report of Gods mighty works makes all sorts of people af-  
frighted.

V. 30. *To the Realm of Jotham's quiet?* See ch.14.1.  
 [For his God gave him rest round about] The Lord being in a special manner the God of Jothaphat, who was his faithful friend; and made all nations round about him fear for all opposition against him; in which respect he had rest and freedom from war.  
 V. 31. *And Jothaphat reigned, &c.* See 1 King. 22.41,42.  
 V. 32. *And he walked in the way of Afo's, & Afo's first course of life is here meant.* See ch.16.11. & 17.3. & 1 King. 22.43.  
 V. 37. *Here will the bible cease.*

22-23.  
 For yet the people had not prepared their hearts; *See* J. Some outward reformation they had yielded unto; but yet their hearts lingered after their old superstitions. *See* ch. 15, 17, 1 Chr. 19, 18.  
 V. 34. Now the rest of the acts of *Jehoshaphat first and last* *See* ch. 16, 11.  
*behold, they are written in the book* Heb. words. *See* ch. 12, 15.  
*of Jehu the son of Hanani* *See* ch. 19, 2.  
*who is mentioned* Heb. was made to ascend, or registered. *in the book of the Kings of Israel* 1 King. 16, 1.

V. 35. *And after this* After that great deliverance, v. 22, &c.  
*did Jehoshaphat king of Judah joy himself with Ahab king of*  
*Israel* See 1 King. 22. 51.  
*who did very wickedly*. Jehoshaphats sin was the greater be-  
 cause he had been reproved for the like, ch. 19. 2.

V. 36. And he [*joined himself*] with him to make ships to go to *Tarshish*] It is said 1 King 22.49. that Jehoshaphat would not go with the ships of Ahaziah: therefore it is probable that though at first he did intend to go with Ahaziah yet after being reproved for it, he refused to do.

and they made the ships in *Erion-Gibor*] See 1 King 22.48. *Erion-Gibor* is the son of *Dadavah* of *Manfith*] There were more of this name, as *Abrahams servant*, Gen. 15.2. *Moses his son*, Ex. 18.4. and *fundry others*.

prophetic against *Jehoshaphat*, saying, because thou hast *joined thyself* with *Asa* [i.e. *Asa*]. We see how soon may fall again into the same fault. See ch. 19.2. Compare also Gen. 11.3. with 20.2. the Lord hath broken thy work: and the ships were broken that they were not able to go to *Tarshish*] God will not prosper the evil undertakings of his children. See 1 King 12.48.

CHAP. XXI.

Ver. 1. Now *Jehoram* slept with his fathers, and was buried, &c.] See 1 King 21.10. & 22.50.

and *Jehoram his son reigned in his stead*] An impious son succeeded a pious father, Grace is not propagated by nature.

V. 2. And he began the *sons of Jehoshaphat*, *Azariah*, &c.] Here are six expressed by name, and it may be they were all he had living. Our English translators give the name to the first and the fourth, but in the Hebrew there is a little difference: For the name of the fourth is *Zechariah*.

All these were the *sons of Jehoshaphat*] This is repeated, that the unnaturalness of *Jehoram* v. 4. might be the more manifested. king of *Israel*] See ch. 12.1. & 15.17. *Jehoshaphat* coming from David by *lineal* descent had a right to the whole Kingdom of *Israel*, but he held only a part thereof: So that there is a Synecdoche. See v. 4.

V. 3. And their father gave them great gifts] He shewed a fatherly respect towards them, in providing bountiful gifts for them, but he would not impair his eldest sons inheritance by giving them part thereof.

of silver and of gold, and of precious things] Under precious things are comprehended jewels, pearls, precious stones, silks, fine linen, with the like.

with fenced cities] *Jehoshaphat* placed his sons in those cities, because he most confided in them for defense of the land, and that they also might be the better secured against their enemies. Rehobam did the like, and it is said that he did wisely therein. ch. 12.13.

in *Judah*] Under *Judah* Benjamin also is comprehended. See ch. 11.1.

but the kingdom gave he to *Jehoram*] It is probable that *Jehoram* carried himself fairly while his father lived; for he committed the government of the Kingdom to him when he went out to war with *Abah*. See 1 King 1.17. & 8.16.

because he was the first-born] This he did according to the law, Deut. 21.17. This privilege God of old gave the first-born, Gen. 4.7.

V. 4. Now when *Jehoram* was risen up to the kingdom of his father] This is not to be taken of his governing as Vice-roy in his fathers life, but of his sitting upon the throne when his father was dead, and the Kingdom settled in him alone.

he broughteth himself] See ch. 12.13. He fought to make himself strong (as *Jeroboam* did, ch. 13.7.) that he might be the better effect his mischievous intents.

and from all his brethren with the sword] It might be his brethren were pious men, and felt themselves to maintain the true worship of God; *Jehoram* therefore, being a great idolater, took them out of the way, that they might be no eye-lore nor obstacle unto him. See 1.3. Judges 9.5.

and drove all of the Princes] The same reason might move him to slay the Princes that moved him to slay his brethren.

of *Israel*] *Israel* is here put for *Judah*, as v. 1.

V. 5. *Jehoram* was thirty and two years old, &c.] See 2 King. 8.17.

V. 6. And he walked in the way of the kings of *Israel*, &c.] See 2 King. 8.18.

V. 7. Howbeit the Lord would not destroy the house of *David*] Or, *Judah* v. 6. King 8.19.

because of the covenant that he had made with *David*] Or, for *David* his servants sake. 1 King 8.19.

and as he promised to give it to him] Heb. lamp, or candle, and to his sons for ever] See 2 King. 8.19. 1 King 11.36. Pal. 112.11, Rec. 1 Chr. 17.13, 14.

V. 8. From under the dominion of *Judah*] Heb. hand of *Judah*, and made themselves a King] See 1 King 8.20.

V. 9. *Yoram* *Jehoram* was called] Or, *Joram* was called *Zairi*, 2 King 8.21. By that which is here noted of his Princes, it is apparent that some of them yielded to idolatry, and did as he would have them.

and all his chariots with him, &c.] See 2 King 8.21. There it is added that the people fled into their tents.

V. 10. So the Edomites revolted, &c.] See 2 King 8.22. it became he had [taken] the Lord God of his fathers] See ch. 13.10. & 15.2. This is added to show that the Lord turned up those Edomites, so his vengeance, to punish this idolatrous King. This was not the reason that moved the Edomites to revolt: it was their own desire of freedom from being subject to a foreign Prince that moved them thereto: Yet by his idolatrous and wicked courses and by his cruelty to his brethren and Princes they might gather that the Lord would forsake him, and thereupon take advantage and occasion of revolting.

V. 11. Moreover he made high places in the mountains of *Judah*] See 1 King 3.4. Thus this wicked King reformed those impieties and idolatries which his father and grand father had destroyed, ch. 14.15. & 19.3.

and caused the inhabitants of *Jerusalem* to commit fornication] Spiritual fornication is here meant; i.e. Idolatry, v. 13. See 2 King 9.22.

and compelled *Judah* thereto] He contented not himself to draw the inhabitants of that city where himself dwelt unto idolatry, but he drew all those the Kingdom thereunto, and that by force, raising persecution against such as refused.

V. 12. And there came a writing to him from *Elijah the Prophet*, saying] Without all question *Elijah* was before this translation. For while *Jehoshaphat* was living, enquiry being made about a Prophet of the Lord in *Israel*, answer was returned that there was *Elijah* who poured water on the hands of *Eliah*, 2 King 1.1. by which it appeared that *Elijah* was then famous for a Prophet; but this was not till after *Elijah* was taken away, 1 King 19. Herupon a great doubt arising, How a writing should come from *Elijah*, who was now in heaven, unto *Jehoram*, who was on earth. Some rather cut then unto the knot, denying that this was that *Elijah* whose story is recorded 1 King 17. 1 & c. and saying that some other man might bear this name: Or that *Elijah* might be called *Elijah* as *John the Baptist* was, Math. 17.12, 13. because the spirit of *Elijah* was in him, Luk. 1.17. But a more ready and probable resolution of the doubt is this, That the true and famous *Elijah* had written that which is here set down before his rupture, even while he was on earth, and left it behind him to be delivered to *Jehoram* after he should have committed the forementioned abominations. We read 1 King 13.2. that a man of God prophesied of *Josiah* by name long before his birth. So did *Isaiah* of *Cyrus*, Isa. 45.1. The like might *Elijah* do of *Jehoram*. This might the rather be done, because this impious King would not endure a living Prophet to declare the truth unto him; and that he might be the more convinced and confounded of and for his wickedness, when he should see a writing brought to him from one that was then in heaven.

Thus saith the Lord God of *David thy father*] This description of God is a great aggravation of his sin and his ingratitude against him.

and thou hast not walked in the ways of *Jehoshaphat thy father*] See ch. 20.31.

nor in the ways of *Asa king of *Judah**] See ch. 14.2. To degenerate from the good pattern of holy progenitors is a great aggravation.

V. 13. But thou hast walked in the way of the kings of *Israel*] All the kings of *Israel* from the Revolt were impious and idolatrous.

and hast made *Judah* and the inhabitants of *Jerusalem* to go a whoring] See v. 11.

To the whoredoms of the house of *Abah*] *Abah*'s idolatries were more and greater than his predecessors, 1 King 16.33.34. and also hath slain the brethren of thy fathers, &c.] V. 4. V. 9. Clarity and impiety much aggravate each other.

V. 14. Behold, with a great plague] Heb. broke. See 1 King 18.37. will the Lord [smite thy people] He himself also was smitten, v. 18. so as it is here to be understood, q.d. The Lord will smite thee and thy people, &c. But the people, and the other that follow are here named to aggravate the judgment, which he brought upon himself only but upon them also. The people must needs be smitten when an enemy entered into the land, v. 17.

and thy children, and thy wives] These were smitten in that they were carried away by the enemy, v. 17.

and all thy goods] The greater part of his substance is here meant.

V. 15. And thou shalt have great griefs, &c.] See v. 19. by reason of the sickness day by day] It seemed he had no intermission of pain, but day after day was tormented therewith.

V. 16. Moreover the Lord stirred up against *Jehoram*] The Lord hath the spirits even of enemies in his power, to order them as he will.

the spirit of the Philistines and of the Arabians] These had been tributaries to the King of *Judah*, ch. 17.11. but now they take advantage to subdue their Lord and free themselves.

V. 17. *Yoram* governed *Jerusalem*] Heb. *Yoram* the Arabians that bordered upon the Philistines afflicted them in their war against *Asa*, and thereupon were smitten and spoiled by the men of *Judah*, ch. 14.15. And now they take their advantage to execute revenge.

V. 17. And they came up into *Judah* and broke into it] That which followeth sheweth that they ran through the land so far as to enter into the Royal city and plunder it.

and carried away] Heb. carried captives.

All the substance that was found in the kings house] The Kings house was in *Jerusalem*: so that the enemy entered the chief city.

and his sons also] Here we see Gods just revenge: *Jehoram* flew his fathers sons v. 4. and the enemy flew his sons. See ch. 21.1. and his wives] King then used to have many wives. All *Jehoram*'s were not taken from him; for *Athaliah* remained to marry the Crown, ch. 22.10.

For that there was never a son left him save *Jehoram*] Or, *Abaziah*, ch. 22.1. or, *Azariah*, ch. 22.6. So as he had three names, the youngest of his sons] No reason is rendered why this should be spared. It may be the enemy could not find him. But herein appeared the Divine providence about the accomplishment of his promise to *David*. See v. 7.

V. 18. And after all this] Impenitent, bringing upon themselves one judgment after another, till they be even clean destroyed. See Lev. 16.31. 18.1, 24.28.

the Lord [made him his bowels] These being within a man are fit the subject of the greater torment.

And on account of this *Athaliah* was intolerable for the people, and incurable for the king.]

V. 19. And it came to pass in process of time, after the end of two years] This was a long time for a man to lie under a torturing malady.

his bowels fell out by reason of his sickness] The disease was very great, that it forced his bowels out of him.

He died of sore distress] He had got cure for his body, nor yet for his soul, but died under Gods heavy hand and great indignation.

And his people made him burning for him, like the burning of his fathers] See ch. 16.14. The great sins he committed against God, the wrong he did to men, and the judgments he brought upon him, had turned the hearts of his subjects from him: so that though he had been a King's little respect was shewed him when he was dead.

V. 20. Thirty and two years old, &c.] See v. 5.

And departed without being desired] Heb. without desire. He lived and died to no purpose, as an ignoble, as living he took no content in himself, nor in life and death did any other care for him.

his wife buried him in the city of *David*, &c.] See 1 King 1.10. Because he was the son of *David*, and a King, they buried him in the city of *David*: but to show that he deserved neither the honour of a son of *David*, nor of a King, they would not lay his corpse in that place where his Predecessors lay. And this is added as an evidence of his subjects discontent of him.

CHAP. XXII.

Ver. 1. And the inhabitants of *Jerusalem* made *Athaliah* his young son king in his stead] It seems *Jehoram* being for two years together miserably perplexed with a tormenting disease, took little care about his successor: therefore the inhabitants of *Jerusalem* took that care upon them, it being the chief city and strongest hold of the Kingdom, and the rest of the land having been extremely spoiled by the enemy, ch. 11.17. By the inhabitation of *Jerusalem* the Sanhedrin or great Council of the Kingdom may be meant. Yet others also give their consent.

For the hand of men that came with the Arabians to the camp had slain all the king's] Chap. 22.17. This was the reason why they made the youngest son King; he was the only son of *Jehoram* then living.

So *Athaliah* the son of *Jehoram* king of *Judah* reigned] 2 King 8.24. In this chapter is set down the short reign and miserable end of *Athaliah*, and the civil confusion thereof; namely, *Athaliah*, a woman and a stranger, to be an usurper of the Crown, v. 10.

V. 2. Forty and two years old was *Athaliah* when she was born] This place seemeth to contradict two others, one whereof saith that *Jehoram*, the father of this *Athaliah*, was thirty and two years old when he began to reign, and that he reigned eight years, ch. 21.5. he began to reign, &c. 2 King 8.26. By the former, *Athaliah*'s father was but forty years old when he died, when then could his son be forty and two years old when he was born? By the latter, one and the same man should be two and twenty years old when *Jehoram* began to reign, and thirty and two years old when he began to reign after that; of which, *Jehoram* himself reigned but eight, and the other that followed him twenty years in his fathers life-time: so as they make *Athaliah* two and twenty years old when he began to govern as Viceroy, and two years when he began to reign alone after his fathers death. But both these there is no ground of Scripture for this reconciliation, it crosseth all the circumstances of the history; in parti-

cular, it interrupteth the series of the genealogy of Kings, and especially the Chronology of the reigns of the Kings of *Judah* and of *Israel*. There is therefore a fairer way of solving the mentioned doubts; namely, That the two and twenty years, 2 King 8.26. be taken properly of *Athaliah*'s age at that time, but the two and forty years here of the continuance of *Omi*'s pedigree, from when *Athaliah* descended by his mother *Athaliah*, 2 King 8.26. 16. 1. King 16.2. *Athaliah*'s grandfathers two and twenty years, 2 King 16.2. *Athaliah*'s uncle, one, 1 King 22.51. *Joram*, *Joram*'s uncle, twelve, 2 King 21.1. These make up just forty-two years. We have a like computation from the beginning of the Division of the two Kingdoms, ch. 11.19. & 16.1. And this may be the better born, because the Hebrew text expresseth it, A son of forty and two years was *Athaliah* in his reigning. I will not deny but that *Athaliah* is oft used of a Kings age when he began to reign, but it may also be taken of the continuance of a flock. To make this interpretation the more clear, I have put the last clause of this verse in the beginning (which is called a Transposition) thus read it with part of the former verse, So *Athaliah* the son of *Jehoram* king of *Judah* reigned: his mother came also was *Athaliah* the daughter of *Omi*. He was forty and two years old when *Athaliah* began to reign, and he reigned one year in *Jerusalem*, &c. See 1 King 8.26.

V. 3. He also walked in the ways of the house of *Abah*] See 2 King 8.17. *Athaliah* had reference to *Jehoram* & *Athaliah*, as well as to her mother. See ch. 6.

For his mother] She was grandchild to *Omi*, and daughter of *Jezabel* a most wicked woman, see 1 King 16.31. & 18.4. & 19.2. & 21.5. & c. & 2 King 9.2. And this daughter was no better than her mother, if not worse, v. 10.

And his counsellors [did wickedly] Mothers counsel is very prevalent with children, either for good or evil. See 1 King 14.10.

V. 4. wherefore he did cut him in the figure of the Lord, like the house of *Abah*] See 2 King 8.17.

For they were his counsellors] It seemeth *Athaliah* brought divers of *Abah*'s flock to *Jerusalem* with her, where they corrupted the King.

For the death of his father, in his destruction] The father of *Athaliah* was against his fathers death to join with *Joram*, the son of *Abah*, he was against *Hazeal*, 1 King 8.28. and this was the occasion of his death, 2 King 9.17.

V. 5. He walked also after their counsel] He did not only hear their counsel, but also follow it.

And went with *Jehoram* the son of *Abah*, &c.] See 2 King 8.19. And the Syrians [were] to cut off, &c.] See 2 King 8.19.

because of the wounds which were given him] Heb. whereby they wounded him.

And *Azariah*] Called *Azariah*, v. 1. and *Jehoshaphat*, ch. 11.17.

V. 7. And the destruction] Heb. breaking down. Both himself and his whole Kingdom was indeed rooted down.

of *Athaliah* was of God] Ordered by Divine providence. See 1 King 11.15.

By coming to *Joram*] His going to *Joram* was the occasion of his destruction, 1 King 9.21. &c. Had he tarried at *Jerusalem*, *Jechu* would not have meddled with him.

For when he was come, he went out with *Jehoram* against *Jebu*] This sheweth how his coming to *Joram* was his destruction.

the son of *Nimshi*] See 2 King 9.21.

upon the Lord hath aimed to cut off, &c.] See 2 King 9.26.

V. 8. And it came to pass that when *Jebu* was executing judgment upon the house of *Abah*] 2 King 9.22. &c.

and found the Princes of *Judah*] i.e. So as accompanied *Athaliah* when he went to *Joram*, 1 King 8.28.

And the sons of the brethren of *Athaliah*] 2 King 10.13. &c. that misdeed to *Athaliah*] They were his subjects, and attended upon him.

He slew them] Caused them to be slain, 2 King 10.14.

V. 9. And he sought *Athaliah*] For when he saw *Joram* slain by *Jechu*, he fled, 2 King 9.27.

and they sought him] i.e. *Jechu*'s followers.

For he was hid in *Bethan*] See 2 King 9.27.

and brought him to *Jechu*] To let what judgment he would pronounce against him.

and when they had slain him] At *Jechu*'s command, 2 King 9.27. they buried him] They who slew *Athaliah* gave his servants leave to carry his dead corpse away and to bury it.

because [said they] he is the son of *Jehoshaphat*, who fought the Lord with all his heart] Piety, civility, and integrity (which are here noted to have been in *Jehoshaphat*) are revered and had in esteem even by those that have not their own hearts polluted therewith. But this is also to be taken as a special motion the Spirit in them, to testify Gods respect to his servant *Jehoshaphat*.

So the house of *Athaliah* had no power to keep still the kingdom] The King himself, his kindred and Princes being destroyed.

V. 10. But *was* *Athaliah*, &c.] See 2 King 11.1.

und also ſuch als wrought iron and blaſs, &c.] i. e. Smiths and Bra-  
 Hccc 3 fiars.

fers; for both iron and brass were used about the Temple. See 1 Chron. 21.3.

V. 13. *So the workmen wrought* Every one in that which belonged unto him,

and the work was perfected by them] Heb. the healing went up upon the work. This is a metaphor, whereby the ruins of the Temple are reckoned to the wounds of a body, and the repairs of those ruins the healing of wounds.

and they fit the house of God in his place] Even as it was before it was broken up, v. 7.

and brought them in] So as they kept it from further decay.

V. 14. *And when they had finished it* This hath reference to the workmen, and imports as much as the metaphor v. 13.

they brought the rest of the money, &c.] i. e. The Over-seers who had the charge of receiving and disbursing the money. See v. 12. wherefore were made officers for the house of the Lord. i. e. Such as were made by Solomon, 1 King 7.50. For Athaliah had taken away such as were in the Temple before, v. 7.

even vessels to minister] For such services as were done in the Temple.

Or Papyrus, or Momarts. Some take these vessels for Incense-cups, or Conifers.

and flowers] See 1 King 7.50.

and vessels of gold and silver] The vessels before mentioned and also others made of those metals.

and they offered burnt-offerings in the house of the Lord] This is a synecdochical phrase for all the worship, and service appertaining to the Temple. When they had made the Temple fit for service, and done all other things that were requisite, they performed such worship to God therein as was preferred.

continually] Every day, after day.

all the days of Jehoiada] After his death they left the house of the Lord, v. 18.

V. 15. *But Jehoiada married old* It was a great blessing to that Kingdom that he continued till he was old,

and was full of days when he died] See 1 Chron. 23.1. He was ten or eleven years old at Solomons death, and lived in the reign of eight Kings of Judah.

an hundred and thirty years old was he when he died] Heb. a few of an hundred and thirty years. This was an extraordinary old age for those times.

V. 16. *And they buried him in the city of David among the Kings* This was a great honour. See 1 King 2.10.

because he had done good in Israel] By Israel is here meant the Kingdom of Judah, ch. 21. 8. & 24. 1. He restored that Kingdom to the house of David, as it is at large set down ch. 21.

both towards God] In restoring his worship, v. 14. and causing his promise to be accomplished, ch. 23. & v. 3.

and towards his house] Because mention is before made both of David and also of God, the relative is by some referred to David, by others to God. He did good to David's house, or flock, by preserving it from utter destruction; or, he did good towards Gods house, by causing it to be repaired, and procuring true worship to be performed therein.

V. 17. *Now after the death of Jehoiada* The death of a wife, godly and zealous Government is a great loss to a Kingdom.

cause the Princes of Judah] Certainly these Princes were hollo-headed, hearted that could conceal themselves while Jehoiada lived, and as soon as he was dead manifested their impious mind.

and made obsequies to the King] They made pretence of doing honour unto him, that for they might persuade him to idolatry.

Then the King hearkened unto them] Flatterers much prevail with Kings. Though Joash had been well instructed, and thereby addicted to worship the Lord in the Temple as he had preferred, yet the Princes by their flatteries alluring him to use his regal authority according to his own mind and lusts, yet even in matters of religion, brought him to yield to their counsels.

V. 18. *And they left the house of the Lord* It seemeth they were weary of coming to the Temple, and so desired that they might every one worship God in such places and after such manner as themselves thought meet.

God of their fathers] See ch. 13.11. This relation betwixt God and their fathers much aggravated their impiety.

and served graven images] i. e. Idols in groves. See 1 King 16.33. Leaving the house of the Lord, they did every one in their several places worship God as they pleased. Yea, so they worshipped false gods committed under this word *idols*.

Judgements the effect of Gods wrath. See chap. 28.13.

came upon Judah and Jerusalem] Upon Country and City, and all the inhabitants therein.

for the Jews trespasses] Sin, especially idolatry, is the cause of judgement.

V. 19. *For he sent* Though they deferred judgement upon their first apostasy, yet the Lord in great patience sent his Ministers to declare their sin to their faces, and to foretell them of

judgements hanging over their heads, thereby to bring them to repentance. So dealt he with the ten tribes, 2 King 17.13. and with the men of Judah after this, ch. 36.15.

Prophets to them] Extraordinary ministers, and not one only, but Prophets, many of them, time after time, one after another.

and bringing them again unto the Lord] This is the main end of Gods sending Ministers to his people, either to bring them back from their wicked courses to the Lord, or to hold them close with the Lord.

and they testified against them] They plainly declared that they had delivered judgement, and that God would bring judgement upon them if they did not repent. See 1 King 17.13; 15.1. Neh. 9.26.

but they would not give ear] This manifested a most obstinate disposition, which is the fore-runner of vengeance. See ch. 36.15, 16, 17. a King 18.14, &c.

V. 20. *And the spirit of God came upon* Heb. clothed. See ch. 15.1. Gen. 6.3, 4.

Zachariah the Priest] This Zachariah was he of whom Christ spake Matt. 23.35. & Luk. 11.51. The murder there mentioned was after such a manner as the murder of this man, between the Temple and the Altar, implied in this phrase. In the court of the house of the Lord, v. 21. If it be objected that that Zachariah was the son of Berechiah, and that the father of this man might have two names, Zachariah, and Berechiah, as sundry Scripture had two, yet three names, ch. 22.7. 1 Chr. 3.15, 16. Priests also, 1 Chron. 24.16. Or Barachias might be grandfather to this Zachariah, and called his father, as grandfathers were called by. Thus Reuel, grandfather to Moses his wife, was called his father, Exod. 4.18. Num. 10.29. and Iddo the grandfather of Zachariah, who prophesied after the captivity, Zach. 1.1. It is made the father of Zachariah, Ezra 5.1. Or this name Barachias might be given to Jehoiada for honourous sake, as Jethiah was to Solomon, 2 Sam. 12.25. For Barachias signifies *Blissful of the Lord*, and Jehoiada might well have that title; for he was wonderfully blessed of the Lord. This being so, Zachariah himself growth evidence of the blood of this man lying upon the Jews generation after generation.

which flood above the people] In a place higher than they, that he might be the better heard.

and said unto them, Thus saith God] He premised this preface to make his message the more reverent, and as if not regarded, to aggravate their sin the more. See 1 King 13.24.

why transgress ye the commandments of the Lord] Gods commandments declare what he would have men observe. To transgress them is to oppose the revealed will of God, which is plain rebellion. See ch. 13.2. 1 King 8.50. 2 King 18.12. 1 Chr. 21.7.

but ye say ye cannot profess] Rebellion against God keepeth men from blessing and good success. See ch. 13.12. 1 Chr. 22.1.

because ye have forsaken the Lord] See 1 King 11.33. ch. 12.5. & 15.2.

he hath also forsaken you] They renounced God from being their Lord, and served false gods; therefore God renounced them from being his people, and gave them over into the hand of their enemies. God deals with men according to their dealing with him, 2 Sam. 3.30.

V. 21. *And they* The idolatrous Princes, v. 17. and the people that were like them.

confined against him] See 1 King 15.27. & 16.9. They consulted together how they might defeat him, as Manasse, &c.

and flamed him with flames] This kind of death they put forth as they accounted heinous malefactors to, as Num. 15.36. Job. 25.1. 1 King 21.13.

as the commandment of the King] It is probable that they who conspired and consulted together went to the King to know his mind; and that he being asked, commanded that Zachariah should be stoned.

in the court of the house of the Lord] Zachariah was in the Priests court; the King, Princes and people, in the great court. See 1 King 6.36. The altar of burnt-offerings being at the entrance of the Priests court, and Zachariah standing by it, they might there stone him; and in that respect he said to fly him between the Temple and the Altar, Matt. 23.35.

V. 22. *Thus Joash the King remembered* not the kindness which Jehoiada his father had done to him] This act of the Kings was then monstrous ingratitude.

but saw his sin] Jehoiada had preserved Joash from death, nourished him in the Lords house till he set him upon the throne, instructed him, and been a means of many blessings unto him; and yet he unjustly and cruelly flew his son, only for giving him good counsel; and that in the house of God.

and when he died, he said, I will not see his face] By special infliction: for may we think that to holly a man would end his days with a revengeful imprecation in his mouth. For we read the contrary not only of Christ, Luk. 23.34. but also of Stephen, Act. 7.60.

The Lord took up him, and require it] i. e. take special notice of this cruelty, and acquire just vengeance of the blood, by unjustly shed on the shedders thereof. See Gen. 9.5. Mal. 2.15. Some transgressed it in the future-tense, as a prophetic or prediction, The Lord will seek upon him, and require it.

V. 23. *And it came to pass* From hence to v. 27. is set down Gods fore-vengeance upon the King and his people for the forefend sin.

at the end of the year] Hab. In the revolution of the year. When kings used to go out to battle, 1 King 20.23. This may have reference either to the death of Zachariah, that this judgement fell out in the same year; or to a former invasion which Hazael made into the land of Judah, 2 King 12.17.

that the host of Syria came up against him, and they came to Judah and Jerusalem] Through the whole land of Judah, even to Jerusalem, the chief city, where the Kings palace was. This sheweth that this was another invasion then that, 2 King 12.17, 18. For then Hazael only set his face to go against him, and Joash by a great bribe moved him to desert him.

and he slew him in the city of David] These Princes had first seduced the King, and drawn him to sit against his God; therefore the judgement first cometh on them. The enemies were herein directed by God.

and said all the people, This was the day when the King and the people of Israel sinned against the Lord their God.

Princes, Theonemics [spoke] that their goods, unto the King of Damascus] Heb. Dimeph. Hazael having slain Benhadad, 2 King 8.15. and reigned in his stead, sundry Kings after him were named Hazael, one whereof could make the first invasion against Joash 2 King 12.17. And that Hazael might have the King here mentioned, 2 King 12.18, yet he might be secured up again to send his men against it. Some hold that that Hazael was now dead, and another King in his room, who regarded not the conditions which his Predecessor had made.

V. 24. *For the army of the Syrians came with a small company of men* The King of Syria was very content in the prowess and valour of his men, who had before this entered into Judah, 2 King 12.17. and he had also observed the timorousness of the men of Judah, who gave to give a present to the Syrians to depart out of their country, 2 King 12.18. or else he would never have been so impudent as with a few men to attempt to fight a matter, without questioning God put spirit into him, and fitted him up hereto, as the words following imply. See Deut. 33.30.

and the Lord delivered a very great blow into their hand] Multitude of men, where God taketh away spirit, can no do good at all. See Lev. 26.39.

because they had forsaken the Lord God of their fathers] God forsakes them who forsake him, v. 20. and they that forsake God cannot stand against their enemies, and so v. 18.

So they executed judgement against Joash] This implyeth that God made the Syrians his instruments to execute his judgement on Joash.

V. 25. *And when they were departed from him* This was the evidence of Gods patience, who suffered these Ministers of his justice to depart from that wretched King, whereby he had a breathing-time and an opportunity of repenting.

for they left him in great distress] They had wounded him fore, and misdeeds arising from him were called distresses or sicknesses, 1 King 22.34. 2 King 8.39. ch. 35.21. Some suppose that the enemies made him to lose great tortures.

his own servants conspired against him] Certainly Joash made not that use of the enemies departing from him that he should have done: Behold therefore a more heavy judgement, and that by his own servants, which he least expected afterwards. Joash conspired to that he conspired against Zachariah, v. 21. and God suffers his servants to conspire against him.

for the blood] Blood is a crying fin, Gen. 4.10. and here noted some of the most proper causes of the judgements on Joash.

in the city of Jehoiada the Priest] Whereas but of one foot slain, but many by their rage kindled against other sons also, Or by the flew Zachariah, for they might afterwards fly his off, as Naboths sons were slain with him, 2 King 9.26. And these being grandchildren of Jehoiada might be called his sons. Or by a synecdoche the plural number may be put for the singular.

and flew him on his bed, and he died] These servants of the King did not depart from him after they had wounded him, as the Syrians did, but clean deprived him of life. Because other judgements prevailed not with him, God suffered him to be clean cut off, and they buried him] To wit, such friends as he had about him, or the people of the land.

in the city of David] See 1 King 1.10.

but they buried him not in the sepulchres of the kings] So they dealt with his wicked grandfather, ch. 13.2.

V. 26. *And thus are they that conspired against him* As those that have done famous acts are to be registered by name for honour sake, so many that commit wicked facts, for their greater infamy and disgrace.

Zadai] Or, Zedai, 2 Kings 12.21.

the son of Shimoth an Ammonite] Or, Shimoth, 2 Kings 12.21. and Zedai, the son of Shimoth, 2 Kings 12.21.

A Moabit] These two though strangers by parentage might be incorporated into the Common-wealth of Judah; Or thought their predecessors came from Ammon and Moab, (of whom see ch. 20.1.) yet they might be born in the Kingdom of Judah, and to become Levantites. Joash. No particular cause of their anger against their father is set down, but certainly they were Ministers of Gods justice, though they acted out of private revenge.

V. 27. *Now concerning his sons* Namely, how many he had, by what wives, to what age they grew, what offices they had, what was their life, and what their death, with other like circumstances.

And the greatness of the burdens laid upon him] This may be applied to that which he gave to the King of Syria, 2 King 12.18.

and the repairing of the house of God] Heb. founding. It may be the foundation of the Temple was in some place decayed, and thereupon repaired by him.

And the things which he did in the city of David] Some of these things are registered in that book of Scripture which is called The book of the Kings. But because other things are not mentioned therein, some civil records must here be meant.

And Amasai his son reigneth in his stead] Like his father, he bore a great reign, but ended it impiously, and had himself a miserable end.

# CHAP. XXV.

V. 1. *At Mariah was twenty and five years old when he began to reign*, &c. See 2 King 14.5. This Amasai made the first of good things this, but as he showed himself to be a plain hypocrite. From hence to v. 6. are some good things of him noted, but afterwards sins and judgements.

V. 2. *And he did such things as were right*, &c. See 2 King 14.5. but not with a perfect heart] This phrase noteth his hypocrisy, 2 King 14.5. It is thus explained, yet not like David his father. See 1 King 1.4. This is added, 2 King 14.5. He did according to all things as Joash his father did.

V. 3. *Now it came to pass* when the Kingdom was established to him, &c. Heb. confirmed to him. See 2 King 14.5.

V. 4. *But he slew not his children*, &c. See 2 Kings 14.6. Jer. 31.9.

V. 5. *Moreover Amasai gathered* Judah together] i. e. the Kingdom of Judah, comprising under it Benjamin as well as Judah.

and made them captains over thousands, and captains over hundreds] See 1 Chron. 13.1. He gathered all forces of his subjects together, but of some chosev one among them he made captains.

according to the houses of their fathers] He distinguished the companies which he put under Captains according to the families in the tribes, throughout all Judah and Benjamin] Through his whole Kingdom, that every part might be secured against enemies.

and he numbered them from twenty years old and above] According to the law, Num. 1.18.

and found them three hundred thousand [chosev men] i. e. such as had greater courage, strength and experience than the common sort. 1 Chr. 7.4. & 19.10.

And he went to war] There were such as are said to be shifful in war, and that went out to war, 2 Chr. 5.18. and in to go out for war, and apt to the war, 1 Chr. 7.11, 40.

that could handle spear and shield] These two by Synecdoche are put for all warlike instruments, 1 Chr. 18.3, 33.

He hired also an hundred thousand] These joined with the three hundred thousand, v. 5. made as great an Army as that of Abijah, ch. 13.3.

mighty men of valour] See 1 Chr. 2.24.

out of Israel] i. e. the ten tribes revolted from the house of David.

for an hundred talents of silver] i. e. thirty seven thousand five hundred pounds sterling. See 1 Chr. 22.14. Sovereign Regiment consisting of a thousand had a Talent of silver, i. e. three hundred five pounds.

V. 7. *But there came a man of God to him* saying] See 1 Kings 13.1.

O King] This man being sent of God fears not to declare his message plainly to the Kings face.

Is it the army of Israel go with thee] Help is not to be sought of such as forsake God, and revolt from his worship.

for the Lord is not with Israel] He had been with them before their revolt; but they having forsaken the Lord, the Lord had forsaken them. See ch. 24.20.

to wit, with all] Or, with all, Psal. 103.2.

the children of Ephraim] Ephraim is here put for the ten tribes, as Judah for the other two, Hof. 4.4. So Jer. 7.15. For Ephraim had the privilege of the first-born, Gen. 48.19. & it was the greatest tribe of the ten, Josh. 17.14, 17. Out of it the first King of Israel.

and saith, 1 Kings 17. 26. To them that their revolt was the cause of Gods not being with them, mention is here made of *Ephraim*.

V. 8. But if thou wilt go? If thou wilt follow these own mind rather than Gods will, and trust in the arm of flesh. This he addeth to deterre the King of Judah from entreating the men of Israel.

do it? This is an ironical concession, like that ch. 18. 14. *be strong for the battle* This also is spoken ironically, implying that all the preparations he could make would be in vain. *for God hath made thee fall, and he will prevail against thee.* For God hath power to help, and to call down Success in war (as in Prov. 1. 33. *for God hath made thee fall, and he will prevail against thee.*)

V. 9. And Amariah said to the King. The King was somewhat wrought upon by the message of the Prophet. But what shall we do for the hundred talents? He knew not well how to recover them from such a numerous company without much blood-shed and great hazard; and this troubled him.

which I have given to the army of Israel? Heb. *band of Israel*. They had the promise reward in hand, and the King well knew they would not easily let it go.

And the man of God answered, The Lord is able to give thee much more than this. I.e. Gods blessing whereby men get, Prov. 10. 22. and without his blessing nothing prospers, Psal. 117. 13.

V. 10. Then Amariah separated them? They were set in rank with the men of Judah, but now he severed them. *to give the army that was wont to fight against Ephraim* Here Ephraim is put for all the tribes of Israel, as v. 7. *to go home again* Heb. *to go to their place*. Every one to his home from whence he came.

wherefore their anger was greatly kindled against Judah? For they took themselves to be scorned, as if their brethren had been worse worth the having; i.e. because they thought they had their hire to the full, yet that justified them not, by reason of their conceit of scorn. See the like S. Sam. 19. 47. 48. 43.

and they returned home in great anger? Heb. *in heat of anger*. Thus much is manifested by the revenge they took v. 13.

V. 11. And Amariah brought him? With his own men, the three hundred that he had hired to fight against Ephraim.

And he said to the King, I have hired to fight against Ephraim. He himself as a General went before his Army.

and went to the valley of Sion? See 2 Kings 14. 7. and *most of the children of Sion* Or, of Edom. See ch. 10. 10.

the house of David? See 2 Kings 14. 7. and *the house of David* Namely, in the battle, and not slain in the field.

did the children of Judah carry away captive? For Amariah routed the whole army of the Edomites, and so took captives such as were not slain out-right.

and brought them unto the top of the rock? Some translate it *Pyra*, and take it for the proper name of a place, and say it is the same that is called *Edah*, which Amariah in this expedition took by war, 2 Kings 14. 7.

and cast them down from the top of the rock? The reason why the children of Judah dealt with the Edomites, may be, because having been subdued by David and made tributaries, 2 Chr. 18. 13. in the days of Joram son of Jehoshaphat they rebelled, notwithstanding they were then destroyed with a great slaughter, 2 Kings 8. 20. 21. 22.

that they all were broken in pieces? Their brains were dashed out, and their bones broken, and it may be their arms and legs violently rent from their bodies.

V. 13. But the soldiers of the army which Amariah sent forth? Heb. *the sons of the band which he sent back*, v. 10.

that they should not go with him to battle? This is added, as the reason why they were sent forth.

fill upon the cities of Judah? To wit, such as were on the frontiers, and bordered on the Kingdom of Israel.

from Samaria even unto Beth-benai? All along the breadth of Judah, between Samaria in the tribe of Benjamin. See 1 Kings 9. 17.

and smite three thousand of them? I.e. of the inhabitants of the cities. The slaughter of so many the wrath was great, as is noted v. 10.

and took much spoil? To wit, out of the cities which they invaded, and out of the country of Judah all along.

V. 14. Now came to pass, that Amariah was come from the slaughter of the Edomites? This slaughter, which he made after he had sent away the hundred thousand hired soldiers, should have raised his heart up to God, of whom the man of God put him in mind, v. 8. 9. but he made no such use of it.

that he brought the gods of the children of Sion? David would not do so, but burnt the gods of his enemies which he took, 1 Chr. 14. 12. These children of Sion were the Edomites, ch. 10. 10.

and set them up to be his gods? This was extreme impiety and monstrous idolatry in itself, but the greater, because done by him who had done that which was right in the sight of the Lord, v. 3. and had obeyed the voice of the Lord, v. 10. and had received a great deliverance from the Lord, v. 11. 12.

and bowed down himself before them? This was Divine worship which he gave unto idols. See Num. 31. 24. 1 Chr. 23. 29. and *and set them up to be his gods* Such services as God enjoyed to be performed unto himself, idolaters did to their idols. See 1 Kin. 13. 1.

V. 15. wherefore the anger of the Lord was kindled against Amariah? See 2 Kings 23. 17. & 23. 16.

And he might have destroyed Amariah on a sudden, yet through his patience and long suffering he sent a Prophet unto him, to try if he might bring him to repentance.

which said unto him, why hast thou sought after the gods of the people? By people are here meant such nations as had no knowledge of the true God. v. 14. 15. 16. 17. 18. 19. 20. And this aggravated Amariah's idolatry; the true God was made known to him, and yet he imitated those that knew him not.

which could not deliver their own people out of thine hand? This is another aggravation. He left Jehovah that true God who had given him a great victory, and worshipped such Gods as could not deliver those that had worshipped them.

V. 16. And it came to pass, as he talked with him, that the King said unto him? Amariah was so far from well heading what the Prophet said, as he was worth with him.

Art thou made of the Kings counsel? Because himself had not counsel, and he might have been counsel, and he might have been counsel, that counsel which was sent from God. A very impious dissimulation.

See Gen. 19. 9. *forbear* He would have him to speak no more in Gods name, because it was against his own wicked mind.

why shouldst thou be smitten? Heb. *why shouldst thou be smitten* This is a menacing speech, implying that his guard or others that counselled him would destroy him if he continued to upbraid the King with what he had done.

Then the Prophet forbore? When means of reclaiming men from sin and preventing judgement are despised, God will withhold those means, that they may be no longer abused.

And said, I know that God hath determined? Heb. *confessed*. For Gods determinations are not rash, but upon good advice and counsel.

to destroy thee? Refusing to hear Gods messengers is the ready way to destruction. See ch. 24. 19. & 36. 16. 1 Sam. 2. 35.

because thou hast done this? This hath reference to v. 14. where Amariah's idolatry is first confessed.

and thou hast been doing this? Heb. *thou hast been doing this* This is a menacing speech, implying that his guard or others that counselled him would destroy him if he continued to upbraid the King with what he had done.

V. 17. Then Amariah King of Judah took advice? He took advice with such counsellors as Rehobam did, ch. 10. 9. who desired the Kings disposition flatter him, and gave such counsel as was most agreeable to his humour.

and sent to Josiah, &c. Or, he sent messengers to Josiah, 2 Kings 14. 8.

V. 18. And Josiah king of Israel sent to Amariah, &c. See 2 Kings 14. 9.

Theophile, &c. Or, far-hills, or thorn. He meant such low plans as are conceivable, at least in comparison of a tall Cedar.

and there passed by a wild beast? Heb. *a beast of the field*. Such beasts as used continually to abide in the field.

V. 19. Thou sayest, Lo, thou hast smitten the Edomites? This is set down 2 Kings 14. 10. as a matter granted, *Thou hast indeed smitten Edom*

and thou hast smitten three up to the top of the rock? Or, and thou hast smitten lifted thee up, 2 Kings 14. 10.

abide now as bonis, &c. Or, glory of this, and tarry at home; 2 Kings 14. 10.

V. 20. But Amariah would not hear? See 2 Kings 14. 11. *for he came of God* See 2 Kings 12. 24.

that he might deliver them into the hand of their enemies? God oft suffereth evil doers to pull judgements on their own heads.

because they sought after the Gods of Edom? Though God gave victory to Amariah, yet he abasing the victory unto gross idolatry, he raised up other enemies to be his scourge, and to punish him for it. See v. 14.

V. 21. So Josiah the king of Israel went up, &c. See 2 Kings 14. 11.

V. 22. And Josiah was put to the work, &c. See 2 Kings 14. 11.

V. 23. And Josiah the king of Israel took Amariah, &c. See 2 Kings 14. 11.

the son of Josiah? Or, of Jehoshaphat.

the son of Jehoshaphat? Or, the son of Abrahah. This man had three names. See ch. 21. 17.

at Beth-benai, and brought him to Jerusalem, &c. See 2 Kings 14. 11.

from the gate of Ephraim to the corner-gate? Heb. *the gate of it that looketh*. At a corner-gate men may take divers ways.

V. 24. And he took all the gold, &c. See 2 Kings 14. 14. *with Obad-Edom*. Obad-Edom was Porter of the house of God in Davids time; and he had many sons departed to that function, 1 Chr.

1 Chr. 13. 13. & 26. 38. & 26. 41. 15. So as the posterity of Obad-Edom here came.

V. 25. And Amariah the son of Josiah, &c. See 2 Kings 14. 17.

V. 26. Now the rest of the acts of Amariah, first and last? Both the good things in the beginning of his reign, and his apostasy in the end. See ch. 11. 15. & 16. 11. & 20. 34.

Isidore, are they not written in the book of the Kings of Judah and Israel? Both Kingdoms had their public Records or Chronicles.

And he might have been translated, and was bewise Amariah, and the King of Israel, therefore Amariah's acts were registered in the Chronicles of both Kingdoms.

V. 27. Now after the time that Amariah did turn away from following the King? Heb. *from after the Lord*. That was, when he set up the Gods of the Edomites to be his gods, v. 14.

May made a conspiracy? Heb. *conspired a conspiracy*. It signifieth the people of the land detested that monstrous idolatry, and thereupon conspired. And though their conspiracy broke not forth before the King of Israel had punished Jerusalem, yet it began before.

against him in Jerusalem? See 2 Kings 14. 19.

V. 28. They brought him upon horses? See 2 Kings 14. 20.

and buried him with his fathers in the city of Judah? i.e. the city of David, as it is 2 Kings 14. 20.

C H A P. XXVI.

Ver. 1. Then all the people of Judah took Amariah, &c. Or, *And after the Division*. The first part of his reign was good; i.e. where there is relation from hence to v. 16. But he fell away. His revolt, together with the punishment thereof, is set down v. 16. &c.

V. 2. He built Edah, &c. Or, *Edah*. See 2 Kings 14. 21.

V. 3. Sixteen years was he King, &c. See 2 Kings 14. 21.

V. 4. And he did what was right, &c. See 2 Kings 14. 21.

V. 5. And he fought Gad in the days of Zedekiah? Of seeing Gad he 1 Chr. 16. 10. 11. Zedekiah was unquestionably a faithful Prophet of the Lord, and careful to instruct and direct the King as long as he lived; and the King was guided by him, as Josiah was by Jehoiah, ch. 34. 2.

And he made Judah to be in the vision of God? Or, who made to be in the vision of God. His highest teach both the King and his men such things as belonged to the fear of God. By *vision of God* may be meant such as God had made known. For things revealed are spiritually seen. Zedekiah, being a Prophet, might see visions of God, as other Prophets, being called Scribes, had: See 2 Kings 22. 19. Or he might have an especial gift to interpret the visions and revelations of Prophets or other men; as Joseph did, Gen. 41. 15. and Daniel, Dan. 1. 17. & 2. 19. & 10. 1.

and as long as he fought the Lord, God made him to prosper? See 1 Chr. 22. 13. 14. God used to deal with men according to their dealing with him; while they honour him, he blest them; 1 Sam. 1. 30. See ch. 12. 19. & 2. 19. & 10. 1.

V. 6. And he went forth and warred against the Philistines? They were ever deadly enemies to Israel. See 1 Chron. 1. 12. & 10. 1. & 14. 18.

and broke down the wall of Gath? Gath was one of the five principal cities of the Philistines, 1 Sam. 6. 17. See on Amos 6. 4.

and the wall of Tybath? This also was a city of the Philistines, but not mentioned elsewhere in Scripture.

and the wall of Ashdod? Or, in the country of Ashdod. Ashdod was the name of a city, and also of a great part of the country round about it.

and among the Philistines? He much prevailed over them, seeing he had power to build cities and place garrisons among them. See 2 Kings 10. 34.

V. 7. And God helped him against the Philistines? This was the ground of that success he had against his enemies. See 1 Chr. 22. 13.

and against the Arabians? See ch. 17. 11. & 21. 16. 1 King. 10. 15. that dwell in Gur-bad? Or, the plain of Gur. See 2 Kings 9. 27. and the Arabian? Or, Hammonites. See ch. 20. 1. Some take these to be also people of Arabia, who by reason of their dwelling in these are called *Sonitae*. See 2 Chr. 4. 41. These nations all bordered upon Judah; the Philistines, West; the Arabians, South; the Ammonites, or Hamonites, East.

V. 8. And the Ammonites gave gifts to Amariah? See ch. 17. 11. and his name spread abroad? Heb. *went*. Was divulged abroad, 2 Kings 14. 25.

and he came to the extreme of Egypt? Throughout all countries betwixt Judah and Egypt. See 2 Kings 14. 25. God blessing on him the very heaven round about feared and honoured him, as 1 Chr. 14. 17. & 17. 10.

for he strengthened himself exceedingly? This he did by those means which are set down in the verses following.

V. 9. Moreover, he built towers in Jerusalem? Or on by the city walls which the King of Israel had demolished, ch. 25. 13.

at the corner-gate? See ch. 25. 13.

and at the valley-gate? See Neh. 3. 13. & 3. 13.

and at the turning of the wall? Or, upon Mikhah. This is the He-

brew word; and some take it to be a proper name. Melchisedech made herod Neh. 3. 13. 14. It is supposed it was a Tower of Fort in the highest place of Zion.

and fortified them with? Or, *prepared them*. This hath reference to all the particulars before mentioned.

V. 10. Also he built towers in the desert? This desert is taken to be the wilderness of Arabia. And this place Uzaiath the rather testified, that he might keep the Arabians from such invasions as they had made in Jerolams time, ch. 21. 16. 17.

and digged many wells? Or, *concocted many springs*. They had not such founts of Rivers in the land of Judah as we have in these desert-places. Thereupon they used what means they could to get and keep fresh water for all needfull uses, even for man and beast.

for he had much cattle? By this means plenty of victuals was preserved.

both in the low country, and in the plain? By the low country may be meant marsh-ground and meadows; by *plain*, thinnish grounds that were not hilly.

habitant men of Edah? This hath reference to the verb he had.

and vine-dressers in the mountains? They used to plant their vines on mountains, for the better ripening of their grapes.

and in Carmel? Or, in fruitful fields. See 2 Kings 18. 19.

for he loved husbandry? Heb. *ground*. He took great delight in seeing fruitful places well tilled and manured, and the various fruits that grew thereon.

V. 11. Moreover Amariah had a host of fighting men? I.e. such as were called mighty men of valour, ch. 17. 13. Herein he imitated Jehoiah, ch. 17. 14. 19.

thou went out to war by hand? They were to be ready on all occasions to go forth to battle.

according to the number of their account? He had his fighting Captains and soldiers under their divided into Regiments and Companies, which were registered. See 1 Chr. 27. 1.

and in Carmel? Or, in fruitful fields. See 2 Kings 18. 19.

4. 3. Scribes used to register such things.

and Maadiah the ruler? This was an officer that had the care of matters to be well ordered.

under the hand of Hananiah, one of the Kings prophets? Or, *under his command*. This hath reference to the host before mentioned.

V. 12. The whole number of the chief of the fathers of the military men of valour, were two thousand and six hundred? He must needs have a very great host that had to many Commanders therein.

V. 13. And under their hand? Or, *under their command*. See 2 Kings 14. 17. Heb. *the power of an army*. An army that had great power, or very valiant men.

three hundred thousand and seven thousand and five hundred? This was indeed a very great army, yet not like that which Jehoiah had, ch. 17. 14. &c. The Kings of Judah and Israel raised up many Builders in their days.

and he was with mighty power? This is to be taken rather of their ability than of any particular act.

to help the king against the enemy? When any enemy should invade the land; or when the King would fend them forth against an enemy.

V. 14. And Amariah prepared for them throughout all the host? He took care to have the army well furnished with such armour and weapons as were requisite for their places.

shield? For defence.

and spear? Both for defensive and offensive.

and helmet? To cover their heads.

and whetstones? Armour for back and breast.

and bows? To shoot arrows. See 1 Chr. 17. 8. & 12. 1. and slings to cast stones? Heb. *stones of sling*. He provided both slings and stones, as we do Muskets and Bullets. Slings were much used by the Israelites in war, and the Benjamites were especially skillful therein, Judg. 10. 16. 1 Chr. 12. 2.

V. 15. And he made in Jerusalem engines invented by cunning men? Heb. *inventions by the invention of the inventor*. This is an emphatical Hebrewism, the meaning whereof is well furnished by our Translators. These were such engines as our great pieces and cannons, to annoy enemies afar off, or to batter down strong walls and forts.

to be on the towers and upon the bulwarks? Or, *So they might do the greater annoyance to an enemy, and take the farther off.*

to shoot arrows? These certainly were great and massy arrows, and many of them shot out of an engine together.

and great stones? Wallah! These were other kind of stones than they they v. 14. as great, if not greater, than our great cannon-bullets.

and his name spread abroad? Heb. *went forth*. He was far and near reported to be a puissant Prince, such an one as enemies durst not oppose. See v. 8.

for he was marvellously helped? Namely, from God. See v. 7. *Till he was strong*. Till he came to be every way well furnished and prepared against enemies as is before mentioned, and till he was so inflexible as is hereafter noted.

V. 16. But when he was strong? See v. 15. Here begins his falling away from God.



his heart was lifted up] See ch. 2. 19. Men are prone to abuse of power, and that power they have to pride, and self-confidence.

the high priest] Pride is the fore-runner of ruin. It maketh men attempt such things as provoke Gods wrath against them.

for he was lifted up against the Lord] In doing such things as he had exactly forbidden.

This was a great aggravation of his sin, that God having in many ways showed himself his God, he notwithstanding would to forsake him.

and went into the temple of the Lord] Whereinto none but Priests and Levites might enter. Num. 18. 6, 7.

to burn incense] See King. 9. 18. 13. 1.

upon the altar of incense] The golden Altar which was set close to the entrance into the Most Holy place. Exod. 30. 6. This sheweth the height of Uzziah's impiety and monstrous presumption. He went through the Priests court, the high porch, and the Holy place, even to the uppermost part thereof; into none of which places he ought at all to have gone. Then he offered incense, which none but Priests might do, v. 18. Finally, he offered it upon the Altar of incense, which none but the high Priest might do. Exod. 30. 7, 8. Lev. 16. 13.

N. 17. And Azzariah the Priest] He was then high Priest, v. 10.

went in after him] It seems the King had not made known his mind to the Priests before he went in, or else they would have followed him.

and said unto him] The Spirit of the Lord. The Spirit of other Priests was also of the high Priest were stirred up against his impiety. And the high Priest took him so many with him the more to rebuke the King.

that were with him] Men of great courage and great strength.

v. 18. And they with Uzziah the King] It seems the King had taken the golden censer into his hand to burn incense therein, v. 19. but they would not suffer him to go on.

and said unto him] They labour by words to dissuade him from that he was about to do.

It is appointed unto him, that Kings must not venture on such things as belong not to them.

to burn incense unto the Lord] See Num. 16. 40. & 18. 7.

but to the Priests the sons of Aaron] These were set apart and appointed to be men in things appertaining to God. See Exod. 30. 7.

Go out of the Sanctuary] i.e. the Holy place. It was in Gods cause and in Gods name that he used to peremptory a charge to a King.

for thou hast trespassed] See v. 16.

whether shall he be for time or for ever] No sin, though men have it in high esteem, can be so many honour, but is his shame, and dishonour. This is spoken in opposition to Uzziah's high proud thoughts.

from the Lord God] God rebuked the proud. Jam. 4. 6. Acts of pride bring therefore shame and disgrace from God, not honour.

v. 19. Then Uzziah was smitten] As Aza, ch. 16. 10. These two, Aza and Uzziah, seemed to be very good Kings for the greatness part of their reign; but both of them fell foully. In both examples we see how much great men scorn to be checked for their sins, and how little Gods servants are regarded by them in their heat of sinning.

and had a censer in his hand] See King. 7. 50. It seemeth he had snatched it up to go on as he came to the Altar.

to burn incense] This shews his intent; but withal it implies that he had not done the fact; for he was prevented by the hand of God.

and while he was smitten with the Priests] His wrath against the Priests did the more incense. Ouzr wrath against him the leprose came up in his forehead. There it suddenly manifested itself. And the sudden rising of the leprose on his face shewes that it was a judgement from the Lord; as Num. 13. 10. before the Priests in the house of the Lord] While they were standing against him, v. 18. This is here noted to shew that the Lord took their part, and thereby encouraged them to persist in rebuking him.

from beside the incense-altar] Or, from upon the incense-altar. This being referred to the judgement, implies that some visible evidence of Gods wrath appeared at the Altar, whereby he made it appear that the judgement was inflicted by him. See Lev. 20. 2. The earth-quake mentioned Amos 1. 1. Zach. 14. 5. to be in Uzziah's time (suppose) was now.

v. 20. And Azzariah the chief Priest] Or, high Priest.

and all the Priests looked upon him] For they stood opposite against him, face to face.

and behold, he was (as you see) in his forehead] The suddenness of this judgement made it the more remarkable.

and they thrust him out] Their office, their holy zeal, and Gods manifesting his indignation against the Kings (as v. 19. made them thus courageous,

from there] From that holy place whereinto he had presumptuously entered.

ye, him self also he left to go out] As Eth. 6. 11. Shame and grief forced him to make the more haste.

because the Lord had smitten him] He now discerned that the Lord himself was displeased with him.

v. 21. And Uzziah the king was silent unto the day of his death] See King. 15. 6.

and dwelt in a several house] Heb. Free.

being a Leprosy] For the law enjoined lepers to live by themselves, Lev. 13. 45.

for he was cut off from the house of the Lord] He might not go to the house of the court of the people. He that presumed to go further into the house of the Lord than he should, excluded himself from that liberty that he had.

and Uzziah his son was over the kings house, &c.] See King. 15. 6.

v. 22. Now the rest of the acts of Uzziah, first and last] See ch. 12. 19. & 16. 1. & 20. 34.

did I (said) the Prophet the son of Amos] See Isa. 7. 1.

Uzziah] Uzziah in his Prophecy hath sundry passages concerning Uzziah and the estate of Judah in Uzziah's days. So that this may have reference to that Prophecy. Or, Uzziah might be a penman of some part of the second book of Kings. Or, Uzziah might have made records of the Kings in whose days he lived, which are not now extant.

v. 23. So Uzziah slept with his fathers] See King. 7. 10.

and they buried him with his fathers] See King. 15. 7.

in the field of the burial which belonged to the Kings] This field was within the city of David, whereof see King. 1. 10. It is said to belong to the Kings because it was their inheritance. But whether it were that field wherein the sepulchres of David, Solomon and other Kings of Judah that were honoured in their burials were, is questionable. Some hold that it was the same field, but that Uzziah was buried in a remote place thereof, where, none of the other Kings sepulchres were. So was wicked Uzziah buried, ch. 21. 20. and that notorious splotter, Josiah, ch. 24. 28.

for they said, He is a leper] This is the reason why they afforded him not such honour in his funeral as he had been to many of his predecessors. As in his life, v. 21. so in his death he was separated from others.

and Uzziah his son reigned in his stead] See King. 15. 7.

CHAP. XXVIII.

v. 1. Otham was twenty and five years old, &c.] See King. 15. 33. 33. Jotham was the tenth King of Judah from the Division. His history is briefly registered in this chapter; and nothing but good is related, except the people doing impiety in his time.

v. 2. And he did that which was right, &c.] See King. 15. 34. He was brought up into the temple of the Lord] This was his father Uzziah's great sin, ch. 26. 16. & Aza's forbearing of that is here expressed to shew that he was not like his father in the evil which he did, but in the good only.

And the people did yet corruptly] This general is thus explained.

2. King. 15. 35. The people sacrificed and burnt incense still in the high places. And this is let down as a fault in Jotham's government. It is thereupon said, The high places were not removed: Had he removed them, he might have prevented the peoples corruption therein.

v. 3. He built the high gate, &c.] See King. 15. 35.

and on the wall of Ophel] Or, tower thereof. See King. 14. 14.

he built much] Ophel was a place for defence, and might be decayed in Jotham's time; and to he might build much about it, to repair thereof. For such things as are well repaired are the more secure.

v. 4. He built much about it, to repair thereof. For such things as are well repaired are the more secure.

v. 5. He built the high gate, &c.] See King. 15. 35.

and on the wall of Ophel] Or, tower thereof. See King. 14. 14.

he built much] Ophel was a place for defence, and might be decayed in Jotham's time; and to he might build much about it, to repair thereof. For such things as are well repaired are the more secure.

v. 6. He built the high gate, &c.] See King. 15. 35.

and on the wall of Ophel] Or, tower thereof. See King. 14. 14.

he built much] Ophel was a place for defence, and might be decayed in Jotham's time; and to he might build much about it, to repair thereof. For such things as are well repaired are the more secure.

and ten thousand measures of wheat] Heb. Cor. See 1 Kings 4. 22.

and ten thousand of barley] If the quantity of the measure here set down be duly weighed, we shall find that tribute of wheat and barley that the Ammonites paid to the King of Judah to be very great.

So much] Heb. much, Or, this.

And the children of Ammon pay unto him both the second year and the third] For the three first years Jotham exacted for much yearly of the Ammonites. This time being here expressly let down, it is probable that afterwards he exacted them.

v. 6. So Jotham became mighty] See ch. 13. 31.

because he prepared] As he began to be continued, his way] i.e. his counsels, his actions, yea, and the whole course of his life.

before the Lord his God] So as the approval himself unto the Lord; rather because the Lord had given him many evidences that he was in special manner his God. See ch. 14. 2. 1. 1.

v. 7. Now the rest of the acts of Jotham] See King. 11. 47.

and all his wars] This implies that he waged more wars, and that with success, than are here set down.

his wars] See v. 6.

his wars are written in the book of the Kings, &c.] See ch. 16. 11.

v. 8. He was five and twenty years old, &c.] See King. 15. 33.

v. 9. And Jotham slept, &c.] See King. 2. 10.

and Azaz his son reigned in his stead] An impious son succeeded a pious father. He was the eleventh from the Division.

CHAP. XXVIII.

v. 1. He was twenty years old, &c.] See King. 16. 2. In Kings that Jotham had a set forth of one of the most impious Kings that Judah had a set forth.

v. 2. For he walked in the ways, &c.] See King. 16. 3.

and made also molten images for Baalim] See King. 16. 31. & 18. 18. ch. 24. 7. They thought it an honour to their idols to make representations of them, and to consecrate images unto them. They called their idols Baalim, because they accounted them their Lords.

v. 3. Moreover he burnt incense] Or, offered sacrifice. See 1 King. 9. 25.

in the valley of the son of Hinnom] See King. 16. 3.

and burnt his children in the fire, &c.] Lev. 18. 21. Or, made his sons to pass through the fire, &c.] See King. 16. 3.

v. 4. He sacrificed also, &c.] See King. 16. 4.

v. 5. Wherefore the Lord his God] See ch. 16. 16. Though in regard of the people over whom he was King, and the place where his throne was, the Lord is said to be his God, yet he severely punished his iniquity.

delivered him into the hand of the King of Syria] Rezin, 2 Kings 16. 5.

and they smote him] To wit, the army or Soldiers under Rezin; and that when they took Elath, 2 King. 16. 6.

and carried away a great multitude of them captives] This was before Rezin and Pekah had come up to Jerusalem to besiege it. See before then they could not overcome Ahaz, 2 King. 16. 5. Besides, Rezin was forced to go from Jerusalem to defend Damascus, besieged by the King of Assyria. There Rezin was slain, 2 King. 16. 9.

and brought him to Damascus] Heb. Dimelek. See King. 16. 7. 8.

and he was sold into slavery into the hand of the King of Israel] To wit, Pekah, v. 6. This was after the successful attempt.

v. 7. He smote him with a great slaughter] See ch. 13. 17.

v. 8. For Pekah the son of Remaliah] See King. 15. 37.

slaw in Judah an hundred and twenty thousand in one day] At one battle, in the fight and pursuit. See 1 King. 20. 29.

which were sold into slavery into the hand of the King of Israel] To wit, Pekah, v. 6. This was after the successful attempt.

v. 9. He smote him with a great slaughter] See ch. 13. 17.

v. 10. For Pekah the son of Remaliah] See King. 15. 37.

slaw in Judah an hundred and twenty thousand in one day] At one battle, in the fight and pursuit. See 1 King. 20. 29.

which were sold into slavery into the hand of the King of Israel] To wit, Pekah, v. 6. This was after the successful attempt.

v. 11. He smote him with a great slaughter] See ch. 13. 17.

v. 12. For Pekah the son of Remaliah] See King. 15. 37.

slaw in Judah an hundred and twenty thousand in one day] At one battle, in the fight and pursuit. See 1 King. 20. 29.

which were sold into slavery into the hand of the King of Israel] To wit, Pekah, v. 6. This was after the successful attempt.

two hundred thousand women, sons and daughters] These sons and daughters were questionless young children. This is noted to aggravate the cruelty of the Israelites, who spared neither sex nor age. Or, sons and daughters may imply Ophans, whose fathers were slain in the war; which is also an aggravation of their cruelty.

and took away every man from them] See v. 15.

and brought the spoil to Samaria] See King. 16. 24.

v. 9. But a Prophet of the Lord was there] God afforded Prophets to his people in the worst times, to try if he might reclaim them.

whose name was Oded] There was a Prophet of this name in the days of Aza, about two hundred years before this.

and he went out before the host that came to Samaria] This Prophet met the host of Israel before they entered into Samaria.

and said unto them, Behold, because the Lord God of your fathers] Though they had cast off the God of their fathers, yet he had not cast off them; therefore his Prophet telleth this title to the idolatrous Israelites; and that in relation to the ancient Patriarchs from whom they came. See ch. 13. 12. 1 Chr. 19. 18.

now with you] Because of their abominable idolatry, v. 2, 3.

he hath delivered them into your hand] This sheweth that God overthrew the children of Judah, and gave victory to the children of Israel.

and ye have slain them in rage] Enemies may in envy and malice proceed further against those whom God giveth into their hands than he would have them. Zeal, v. 5. 16. 47. 6.

that reacheth up unto heaven] This is an hyperbole, implying the uttermost extremity of rage. For heaven is the highest part of the world. See Gen. 11. 4. Deut. 1. 4. Yea further it implies that the cry of their cruelty came up to heaven, where God was. See Ezra 9. 6. Gen. 4. 10. Certainly this extreme rage arose from the long disagreement between Israel and Judah, and the many wars that had been between them, and the victories that the men of Judah had oft had over the Israelites.

v. 10. And now you purpose] Heb. you say. Namely, within your selves. When men intend a thing, they use to reason with themselves thereabout. See 1 King. 2. 3.

to keep under the children of Judah and Jerusalem for bond men and bond-women unto you] The Jews were expressly forbidden to make any of their brethren bond-servants. Lev. 25. 39. 42.

but are there not with you, even with you] He ingeminates the point, to make them the more seriously consider their own ways, and to give into their own hearts.

first against Judah] Though God have made you his scourge to punish Judah, yet if you will weigh your own ways, you may find that you have given him just cause to stir up others to punish you.

your God] This he addeth to move them the rather to 'take heed of provoking the Lord against them by their unsuccessfulness.

v. 11. Now hear ye therefore] The Prophet having declared their sin, giveth good advice for preventing judgement.

and deliver the captives again] This was the best evidence of repentance that they could give, to shew mercy to those with whom they had dealt unmercifully. See Isa. 58. 6, 7.

which ye have taken a captive of your brethren] See v. 8.

for the force of wrath of God] Unmercifulness and cruelty exceedingly provoke Gods anger, Jam. 1. 13. See v. 13.

upon you] Doth hang over your head, and will assuredly fall upon you, if you continue to add such cruelty as you have begun to use to the heap of your other sins.

v. 12. Then certain of the heads of the children of Ephraim] Either these were Commanders in the army, or such Governmentors remained in Samaria, to which city the army was now marching to keep their captives. They were for certain such as had a command, and to whom the Prophet gave the forementioned advice. Ephraim is here put for all the ten tribes. See ch. 25. 10.

Azariah, &c.] Here are four of those Commanders set down by name, and described by their parentage, because that they did by much made much to their honour.

And he said unto them, Behold, because the Lord God of your fathers] Though they had cast off the God of their fathers, yet he had not cast off them; therefore his Prophet telleth this title to the idolatrous Israelites; and that in relation to the ancient Patriarchs from whom they came. See ch. 13. 12. 1 Chr. 19. 18.

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your God] This he addeth to move them the rather to 'take heed of provoking the Lord against them by their unsuccessfulness.

and Timnah with the villages thereof] Josh. 5. 10, 57.

they were shut till the end of his dayes; for his sonne in the  
beginning of his reign opened the doors of the Lord, ch.  
29.3.

from the habitation of the Lord] i.e. the house of the Lord, where he manifested his presence under sundry types: in which respect he

the more with them because it was the business and work of the Lord which he enjoined.

from the habitation of the Lord] i.e. the house of the Lord, where he manifested his presence under various signs, in which reference is

the more with them because it was the business and work of the Lord which he enjoyed.

were. Some understand the Moth holy place, where the Ark was, which which is called *the inner court*, 1 King. 6. 16. where the great brazen Altar stood. Certainly that which they began first to cleanse is here especially intended, to wit, the Holy place, if not also the Moth holy.

*to cleanse it* As v. 11.  
*and brought out all the unclean things that they found in the temple of the Lord* That which is called *filthiness* v. 19. is here called *unclean* v. 11. And by the Temple of the Lord is meant both the inner part before mentioned, and also the Priests court.

*into the court of the house of the Lord* Some understand the outer court, where unclean persons and dangerous blood. And the Levites took it. The Levites being to attend upon the Priests, and to do the most servile works appertaining to the Temple, took such filthiness as the Priests had brought into the outward courts.

*to carry it out abroad into the brook Kidron* See 1 King. 2. 37. & 2 King. 12. 16. No doubt but they broke the images and stamped them like things to pieces, yea, and flung them to dust, before they call them into that brook: as Exod. 32.10.

V. 17. *Now they began on the first day of the first month* On this day the King gave his charge to them, v. 15. and on the same day they began the work; which is an evidence of their willingness and readiness to do it.

*to sanctify* See v. 11. *on the eighth day of the month* Much filthiness in the days of Ahab was brought into the house of the Lord; which made them so long in cleansing it.

*came they to the porch of the Lord* i.e. the entrance into the Holy place, described 1 King. 6. 3. so they went eight days in cleansing three parts of the Temple, the Moth holy, the Holy place, and the Porch.

*to sanctify the house of the Lord in eight days* *The house of the Lord* is here briefly taken for that great building of stone commonly called the Temple, consisting of those three parts before mentioned.

*and in the seventh day of the first month* Besides the forementioned eight days they spent other eight days in cleansing the courts appertaining to the house of the Lord.

*they made an end* This hath reference not only to the places which they cleansed, but also to the holy things in those places mentioned v. 18, 19. Yea, it is here implied both removing all manner of uncleanness from them, and also using such rites as God had appointed for sanctifying holy places and holy things, Exod. 40. 9. &c.

V. 18. *Then they went in to Hazelekiel the king* They knew their message would be welcome to the King, and therefore took as ever the work was done they give him notice thereof.

*and said, we have cleansed all the house of the Lord* Both the Temple is left, and the courts appertaining thereto, and the altar of burnt-offering. This stood in the Priests court. And thereon was all manner of sacrifice offered.

*with all the vessels thereof* Or, *appertaining thereto*; as the Sea and other Levites to wash things in, Beloms, Basins, Tonges, with the like. See 1 King. 7. 43. &c.

*and the three bread-tables* The instruments of gold appertaining to the Holy place used to be laid on tables of gold. See 1 King. 7. 50. These are the vessels here meant.

V. 19. *Moreover all the vessels which king Ahab in his reign did cast away* Ahab cut down vessels in places, and sent them to the King of Assyria, ch. 18. 21, 24. Others he reserved whole, and took them out of the Temple, and either put them to idolatrous uses, or laid them aside in other places; and in that respect he is said to cast them away. These are here meant.

*in his transgression* This hath special reference to his Idolatry, which God accounteth a most grievous transgression.

*how we prepared and sanctified* Prepared for use, and sanctified to their proper holy use.

*and behold, they are before the altar of the Lord* There all the holy and sanctified; and then removed to their several proper places.

V. 20. *Then Hazelekiel the king rose early* Betimes in the morning of the next day. And hereby he shewed his zeal of Gods glory, and his earnest desire of reconciliation between God and his People.

*and gathered the rulers (the city)* Before he gathered the Priests and Levites only, v. 24. because it belonged to their office to sanctify holy places and things. Now he assembles the representative body of the kingdom, which were heads of places and families. For under this word city the Kingdom of Judah is comprised.

*and went up to the house of the Lord* This was the place where reconciliation was to be made.

V. 21. *And they brought seven bullocks and seven rams* See 1 Chr. 15. 26. *and seven lambs, and seven in goats* Thus they brought of all sorts of clean beasts as enjoined under the law, because their offering

was not only for consecrating of the Temple and holy things, but also for all kind of sacrifices, and for all sorts of people, for King and Princes, for Priests and Levites, and the common folk, even for the whole Kingdom.

*for the offering* See 1 King. 3. 15. The end of the fin-offering was to make an atonement for sins committed against God. Some times bullocks were offered, sometimes goats, sometimes lambs, Lev. 4. 3, 13, 23. sometimes rams, Lev. 5. 15.

*for the kingdom* i.e. such as governed the Kingdom. And thus this word *kingdom* is distinguished from *Judah* following.

*for the sanctuary* Sanctuary is here to be taken in as large a sense as all the house of the Lord v. 18.

*and for Judah* i.e. the common people therein, and he commanded the Priests the fin-offering. To them only it belonged to offer sacrifices, Lev. 1. 17, 8. 1 Chr. 6. 49.

*to offer them on the altar of the Lord* It is enjoined that offerings be burnt upon the altar, Lev. 1. 17, 19. And the altar sanctified the gift, Mat. 23. 19, and in this respect God is said to sanctify the altar, Exod. 29. 44.

V. 22. *So they killed the bullock* Others then Priests might kill the sacrifices.

*and the Priests received the blood, and sprinkled it on the altar* This is proper to the Priests Lev. 1. 5. By it was typified the application of Christs sacrifice for the remission of sins. See 1 King. 16. 13.

*likewise when they had killed the rams, they sprinkled, &c.* The same rite was to be observed, whatever kind of beast was offered: for all the sacrifices typified Christs blood, and the application thereof for pardon of sin, Heb. 9. 21, 22. Lev. 1. 5, 11.

V. 23. *And they brought forth Heb. near. Namely, to the Altar. The relative they hath reference to the Priests.*

*the goats for the fin-offering* Sometimes one bullock, or one goat, male or female, or one lamb, was sufficient for a fin-offering, as Levitic. 3. 1, 2, 3, 25, 31, but that was for one particular fin; but here a fin-offering was to be made for King, Princes, Priests, and the whole Land, and that for many most heinous sins many years together committed, namely all the days of King Ahab; and therefore seven goats are offered, and all of them male.

*before the king and the congregation* By congregation all sorts of subjects great and mean, Priests and others are meant.

*and laid their hands upon them* This was a rite enjoined Lev. 24. 8. 4. 15. The end of it was to testify an acknowledgement of their sins, and that the sacrifice was offered up in their stead; and thus was their faith in Christ nourished.

V. 24. *And the Priests killed them* After the congregation laid their hands on them.

*and they made reconciliation with their blood, &c.* This was a type of the reconciliation between God and believers by the blood of Christ, Col. 1. 10.

*for all Israel* Israel is here put for Judah, as ch. 12. 1, 6. *for the king* commanded that the burnt-offering and the fin-offering should be made for all Israel. It is not probable that the King himself yielded to the idolatry committed in his father's days; yet he well knew that the whole Kingdom had yielded thereto, and therefore his care was that reconciliation might be made for all, that so the people might be as large as the force.

V. 25. *And he set the Levites in the house of the Lord* No doubt but he placed Priests and other officers in those places that properly belonged to them, but his special care was to have the priests of the Lord solemnly set forth: therefore the Levites here meant were such as sung psalms to God.

*with cymbals, with psalteries and with harps* See 1 Chr. 13. 8. according to the commandment of David. See 1 Chr. 16. 4. & 15. 1, 8. &c.

*and of God the kings Ser* See 1 Chr. 17. 1. *David, Gad and Nathan* were all inspired by Gods Spirit, and joyed their counsels together about the worship of God.

*for he was the commander of the Lord* Heb. *by the hand of the Lord*. This is spoken of God after the manner of man. Men do what they do by their hands; so what is done or said by God, is said to be by his hand.

*by his Prophet* Heb. *by the hand of his Prophets*. See 1 King. 8. 13, 16. By this it appeareth that God sent directions to David by his Prophets about the order of his worship.

*And the Levites stood with instruments of music* i.e. such as David by Gods Spirit appointed. See 1 Chr. 13. 8. & 25. 4. and the Priests with the trumpets. See Num. 10. 8. 1 Chr. 15. 24. & 16. 6.

V. 27. *And Hazelekiel the king, being well instructed in the law* Good Kings of old, being well instructed in the law, gave directions to Priests and Levites in sundry circumstances what to do.

*and when* Heb. *in the time*. *the burnt-offering began* When it was laid on the Altar upon the wood, and the flame and smoke began to rise, Psal. 136. Psalm, which is a solemn song of praise, every voice whereof caddeth with setting out the mercy

mercy of God, is here meant, and by an excellency called the *song of the Lord*. See ch. 7. 3.

*with the trumpets* They founded while the fingers sung with their voice.

*And with the instruments, &c.* Heb. *hands of instruments*. Parts of a many body are metaphorically applied to senseless instruments; because they seemed to act and that. They had variety of musick, voice, trumpets, and other instruments, to quicken up their Spirits the more in praising God.

V. 28. *And all the congregation worshipped* See ch. 7. 3.

*And the fingers sang* Heb. *the song*. Some here understand the Master of musick. But by a Metonymy the effect may be put for the actor, *for him* or them that sang.

*and the trumpets founded* See v. 26.

*and all this continued until the burnt-offering was finished* Every one continued to testify his thankful heart and cheerful Spirit till the fire had consumed the sacrifice.

V. 29. *And when they had made an end of offering* This was their most public service, whereby they were directed when to begin, and when to end.

*the king and all that were present with him* Heb. *founded with him*. See ch. 11. 1. & 1 Chr. 15. 17.

V. 30. *Moreover Hazelekiel the king, and the Priests* In matters of worship expressly prescribed the pious King joins himself with the people; in matters of direction he taketh advice with his Princes.

*commanded the Levites* They did not command that which for themselves not prescribed, but they commanded Gods Ministers to do their duty.

*to sing psalms to the Lord* Besides that praise mentioned v. 27. For this was after the offering was ended.

*with the words of David and of Asaph the Seer* See 2 King. 17. 13. By this title it appears that Asaph was inspired by God. Some think carry the title of *Asaph*, as the inspired note the matter, yet he put the words into a sweet and melodious tune. See 1 Chr. 6. 39: & 16. 5.

*and they sang psalms with gladness* Both the fingers themselves, and they that heard them, rejoiced.

*and they bowed their heads and worshipped* See v. 18, 19. This they did after their hearts to the Lord, as the inspired note the matter, yet he put the words into a sweet and melodious tune. See 1 Chr. 6. 39: & 16. 5.

V. 31. *Then Hazelekiel answered, and said* So full of zeal was this good Kings heart, as he concerned not himself with all that was done before, though it were very much, but stirred them up to further praising of God.

*Now you have consecrated, &c.* Or, *filled your hearts*. See 1 King. 13. 33.

*come near, and bring sacrifices, &c.* He had before given directions and exhortations to the Priests and Levites, now he calls upon the people to do their duty. Sacrifices were for expiation of their guilt, thank-offerings to testify their grateful acknowledgement of Gods mercy to them.

*And the congregation brought in sacrifices and thank-offerings* They were wrought upon by the Kings exhortation, and readily did what he required.

*and as many as were of a free heart* This is spoken comparatively; such as were of amore free and forward spirit than the rest.

*burnt-offering*. There was more respect to God manifested in bringing burnt-offerings than in the rest. For in the other the officers themselves laid a part, but in these they had none; for all was burnt upon the Altar. See 1 King. 1. 15.

V. 32. *And the number of the burnt-offerings which the congregation brought* This was the congregation distinguished from Kings v. 31. But here it is comprised King and all under it; but we may not think that the King brought no free offerings.

*was therefore ten bullocks, &c.* This was a very great offering, but not comparable to sundry others. See 1 King. 8. 63. But so soon after the whole Land had apostatized it was a wonder the people should be so forward.

V. 33. *And the consecrated things* i.e. Such gratulatory sacrifices as they had by voluntary vows consecrated to the Lord. Others take them to be such sacrifices as were now consecrated, but referred to be offered at another time.

*three thousand oxen, and three thousand sheep* This added much to the number mentioned v. 32. and much amplified their zeal.

*And the Levites were many, as might be more heard, &c.* Then the Priests. Persons of lower rank may be more heard, as loud and forward in the work of the Lord than their superiors.

V. 35. *And also the burnt-offerings were in abundance* See v. 32. This is added as another reason why the Levites helped the Priests, because the sacrifices of all sorts were very many.

*And the fat of the peace-offering* See 1 King. 8. 64. The fat was every where to be pulled off and burnt. Ex. 29. 13. which caused much more work.

*And the drink-offerings for every burnt-offering* Or, *with every burnt-offering*. See 1 King. 3. 15.

*So the service of the house of the Lord was set in order* i.e. The daily services to be performed at that time after the day. The doors of the Temple were shut up in the days of Ahab, and the services thereof clean omitted, but now settled in their due course again.

V. 36. *And Hazelekiel rejoiced, and all the people* So did David and his people, 1 Chr. 15. 9.

*And he had prepared people* That he had put much grace and zeal into their hearts as before let down. It is God that prepares the heart to good.

*For the thing was done suddenly* i.e. Very speedily, sooner then could have been expected. They had long been blinded and led aside to idolatry; therefore to have their hearts so soon and so easily changed was an extraordinary work of Gods Spirit; and the consideration thereof did much quicken and revive their Spirits.

## CHAPTER XXX.

Ver. 1. *And Hazelekiel* Here is set down a solemn celebration of the Passover in this good Kings time.

*sent to all Israel and Judah* i.e. To all under his command, namely the tribes of Judah and Benjamin, and also those who out of other tribes had come and joined themselves with the Kingdom of Judah. See ch. 12. 13, 16. To these Hazelekiel sent messengers.

*And wrote letters also to Ephraim and Manasse* Under these two tribes are comprised a many of the ten tribes as the King of Assyria had left in the land of Israel. For he had carried many of them away captives into other lands, 2 King. 15. 29. These being the chief of the ten tribes, are put for all the rest. By letters he invites these that they might be the better accept thereof.

*that they should come to the house of the Lord at Jerusalem* For there that great whereunto he invited them was to be kept, Deut. 16. 5, 6.

*to keep the Passover* This was a solemn feast to be kept every year by the Israelites in memorial of Gods delivering their ancestors from bondage in Egypt, and of his passing over the Israelites when he destroyed all the first-born in Egypt, as the notation of the word *thence*, Exod. 12. 12, 13, 14. It was also one of their old Sacraments till the coming of Christ, of whose sacrifice the Paschal Lamb was an especial type, 1 Cor. 5. 7.

*unto the Lord* See 2 King. 23. 1.

*God of Israel* See 1 King. 8. 15. He here sets out God by this relation, to have them to understand that they were the children of that father whose God the Lord was in special manner, and to whose end he extended his promises, Gen. 28. 14. & 35. 10, 11.

V. 2. *For the king had said, and the Priests, and all the congregation in Jerusalem* Under these are comprised the officers, publicly and ordinarily met about matters of Church and State, and was the representative body of the whole Kingdom. At Jerusalem this Assembly used to meet together.

*Keep the Passover in the second month* The first month was appointed Exod. 12. 2. &c. yet in some extraordinary cases it was permitted to keep it in the second, Num. 9. 1.

V. 3. *For they could not keep it at that time* Namely, in the first month.

*because the Priests had not sanctified themselves* See ch. 15. 9.

*Sanctification* This may have reference either to the number of the Priests. There were but few who had sanctified themselves, ch. 29. 34. so as there were not enough to offer that great Passover which was intended. Or, to the rites of sanctification: They had not fully observed all. This was one reason of putting off the Passover.

*Neither had the people gathered themselves together to Jerusalem* See v. 1. This was another reason of putting off the Passover. Two such reasons as are here set down are alleged where the dispensation is granted, Num. 9. 10, 11.

V. 4. *And the thing* Or, *this thing*. Namely, that the Passover should be put off to the second month.

*pleased the King* Heb. *was right in the eyes of the king*. That which seemeth right in good mens eyes, pleaseth them.













Hhhh ANNO







and

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of their coming into the house of God at Jerusalem.] To that place

in the [second month] For in the first month they were to celebrate the Passover, and in the middle thereof, Exod. 12, 2, 6. So as this was the first month which they had free. This second month began about the eleventh of our April.

and the remnant of their brethren] This may be applied to the brethren of *Jehuda* only, and then it signifieth *Priests* and *Levites* only; or to the brethren of *Zerubbabel* also, as v. 2. and then it compriseth under it others as well as *Priests* and *Levites*, which are

and all they that were come from the captivity unto Jerusalem] All of all sorts set themselves to do what they could to help on the house of the Lord.

David's time forward Levites came at twenty years old to the house of God. See 1 Chron. 23. 14. This that is here said of appointing the Levites hath especial reference to Jehu and Zerubbabel.

V. 9. *Then flood Jeshua*] This Jeshua was a Levite, not the high Priest mentioned ver. 1. Of this other Jeshua see chap. 2. 40.

... Brethren is here taken for those

where the house of God built by Solomon first stood; and where afterwards they built the second Temple.

begin Zorubabel the son of Shealtiel, and Jehuza the son of Jozadak [Of these two see v. 3.] and the remnant of their brethren] This may be applied to the brethren of Jehuza only, and then it signifieth Priests and Levites only, or to the brethren of Zorubabel.

and all they that were come from the captivity unto Jerusalem.] All of all sorts set themselves to do what they could to help on the house of the Lord

and appointed the Levites from twenty years old and upward) From Davids time forward Levites came at twenty years old to the house of God. See 1 Chron. 23, 24. This that is here said of appointing the Levites hath especial reference to Jehua and Zerubabel.

to set forward the work of the house of the Lord.] Both by doing what they could themselves thereabouts, and also by encouraging others. See v. 10.

V. 19. *Tibn Hood Feshua*] This Jeshua was a Levite, not the high Priest mentioned ver. 1. Of this other Jeshua see chas.

1. 40. with his sons and his brethren ] Brethren is here taken for those





thefaid Cyrus the king take out of the Temple of Babylon ] Chap. 7. 1. 7. And they were delivered unto one whose name was Shilshabzar ]

Chap. 8. 3. whom he had made governor ] Or deputy. For he was Governor of Judea under the King.

V. 15. And said unto him, Take these vessels, &c., carry them ] The King, putting his trust in this Governor, would have him go himself to discharge the trust committed unto him.

into the Temple that is in Jerusalem ] His meaning is that they should be kept safe till that Temple were built, and then be set therein for the use thereof.

And let the house of God be builded in his place ] See chap. 2. 68.

V. 16. Then came the same Shilshabzar, and laid the foundation of the house of God, &c. ] This act is attributed to Zerubbabel Zech. 4. 9. whereby it appears that Shilshabzar and Zerubbabel were names of one and the same person. See ch. 1. 8.

And since that time ] This was the second year after their coming out of captivity, ch. 3. 8.

even until now ] Which was the second year of Darius, Hag. 1. 1.

both it been in building ] They were not all this while upon the work; for they were made to cease in the days of Artaxerxes, ch. 4. 23, but it was begun in the second year after their return, and in that respect is said to be all this time in building.

and yet it is not finished ] For after this it is said that they builded, and finished it, ch. 6. 14. That which hindered hath been let down in the letter of these adventures is fair, all true, and much making to the good of the Jews, and to the forwarding the house of the Lord. These who wrote to Darius deal much more fairly with the Jews than they who wrote to Artaxerxes, ch. 4. 12, 13. &c. but we cannot think that they were better-minded towards them. Certainly they supposed that no such matter would be found in the Kings Chronicles, as the Jews suggested unto them; therefore they punctually fed down their very words, hoping to get the greater advantage against them thereby; but God over-ruled their power and practice to the good of his Church.

V. 17. Now therefore, if it seem good to the king ] This is a flattering insinuation.

Let there be search made in the kings treasure-house ] Where treasures of Kings lay; there publick records also were laid.

which is there in Babylon ] Cyrus having taken Babylon, and made it sure to himself, had his treasure-houses there, and turned the treasures of the former Kings of Babylon to his own use.

whether it be to pay a decree made of Cyrus the king, &c. ] This shews that they hoped no such decree would be found. See 2 Chr. 36. 23.

And the king sent his pleasure to us concerning this matter ] Hereby they would show that all they aimed at was to know the Kings mind in that: about which they wrote, rather than to do any prejudice to the Jews.

## CHAP. VI.

Ver. 1. Then Darius the king ] See ch. 4. 3. In this chapter is declared how the means which the adventures of the Jews used to hinder the building of the Temple, ch. 5. 3, &c. prove effectual to the finishing thereof, v. 14.

made a decree ] See ch. 4. 19. This decree hath reference rather to the building of the Temple, v. 8, than the teaching of the Rolls.

and search was made in the house of the rolls ] Chald. books. Records of old were written in paper and parchment, and in that respect called books; but they were also called rolls, where the treasures were laid up. Chald. made to defend, or carried there to life. See ch. 3. 17.

in Babylon ] Babylon is here to be taken for the whole province or nation of Babylon; under which some comprise also Media or the nation of the Medes. In this extent it may be translated concerning Babylon, or concerning the affairs of Babylon.

V. 2. And there was found at Achmetha ] Or Ecbatana. Or in a coffer. Ecbatana was a city in Media where the Kings used to remain and keep their Court in the summer-time. See Neh. 1. 11. That Kings used to have their summer and winter-houses in evidence, or at places whereunto men resort for cool refreshing in hot weather. They that take the word appellationally apply it to such coffers or presses as use to be made to keep Records and Rolls in.

in the place that is in the province of the Medes ] This is that province which is called Media.

and roll, and therein ] Chald. in the midst thereof. Thus written ] Or a memorial. Or a remembrance.

thus written ] Chald. And it was so written in the midst of it,

his memorial. In regard of this placing of the words, I have taken this word, a Record, or Memorial, to be the title of the Roll.

V. 3. In the first year of Cyrus the king ] In this is the two next verses that which was written in the Roll is set down word for word. How this was the fifth year of Cyrus see a Chron. 36. 22.

the same Cyrus the king made a decree, &c. ] See ch. 1. 13. Let the house be builded ] These and the words following are the matter of Cyrus decree.

the place where they offered sacrifices ] This may be taken as a description of the house, namely, to be the place where they offered sacrifices. Or a limitation of the house to that place only where before they were wont to offer sacrifices; and this was the place where the old Temple stood.

and let the foundations thereof be strongly laid ] This decree was made before the foundation of the Temple was laid. The decree was in the fifth year, but the foundation was laid in the second, ch. 3. 8, 10. Cyrus his decree was that the foundation should be fit for a great and worthy edifice.

the height thereof three cubits ] It is said of Solomons Temple 1 King. 6. 2, that the height thereof was thirty cubits, whereupon some imagine that Cyrus gave leave that this Temple should be larger than the former; but the heathen did not account their cubit so long as some cubits were, and so the threefold cubits intended by Cyrus might be no more than the thirty cubits mentioned 1 King. 6. Besides, the height of Solomons Temple was taken from the floor within to the innermost part of the roof; but here is meant the height of all, from the bottom of the foundation to the top of the highest pinnacles. Some conceive this was the height of the porch, which was to be in the front of the Temple. But the porch before Solomons Temple was an hundred and twenty cubits high, 2 Chron. 3. 4, twice as high as this.

and the breadth thereof three cubits ] The breadth of Solomons Temple was but twenty cubits. But the cubits whereby this latter Temple was measured were much shorter than those of Solomons: And Solomons Temple was measured from in-side to in-side, but this from out-side to out-side. Besides, there were two walls about the first Temple, and between those walls chambers on either side, which together with the thickness of the walls might take up about twenty cubits. Some conceive this was the height of the porch, which was to be in the front of the Temple. But the porch before Solomons Temple was an hundred and twenty cubits high, 2 Chron. 3. 4, twice as high as this.

V. 4. And the expenses be given out of the kings house ] i. e. Out of the treasure which appertained to the King in those parts, ch. 7. 10.

V. 5. And also let the golden and silver vessels, &c. ] See ch. 1. 14.

be restored and brought ] Chald. go. Such things as are brought to a place seem to go thither.

again unto the Temple which is at Jerusalem ] Which is to be built.

every one to his place ] Where every vessel was wont to be set; that they might be fit and ready for their proper use.

and place them in the house of God ] There they were to be set when the house should be built.

V. 6. Now therefore, Darius the king ] See ch. 5. 3, 5, 6. be ye far from thence ] Let them build the Temple alone, v. 7. ch. 4. 3, and take ye heed that ye hinder them not. Otherwise it was not unlawful to come to them, to afford them things needful.

V. 7. Let the work of this house of God alone ] Do not you meddle with it.

Let the governor of the Jews ] Called Shilshabzar, chap. 5. 14.

and the elders of the Jews ] Those named ch. 5. 2, &c. build this house of God in his place ] See ch. 1. 15.

V. 8. Moreover, I make a decree ] Chald. I will make a decree is made. In the former verse Darius ratified the decree of Cyrus in this and the verses following he addeth a decree of his own, whereby he enlargeth that of Cyrus with more grants.

what ye shall do to the elders of these Jews for the building of this house of God ] Though they were to join with the Jews in building the Temple, yet they were to help forward the work, by providing and procuring such things as were requisite for it.

that of the kings goods, &c. ] The treasures that belonged to the King, and were reserved for his use, in the provinces on that side Euphrates are here meant.

Let them be given to these men, that they be not hindered ] Chald. made to cease. For want of money and such other things as were requisite for the building.

V. 9. And that which they have need of ] Here follows a further grant, not only for the building itself, but also for the

crisps and other things to be used in the Temple. both young bullocks, and rams, and lambs ] All these were beasts fit for sacrifice; and under these all other kinds of sacrifices are comprised.

of the God of heaven ] This description sheweth the high esteem he had of God, and the reverent respect he bare to him. It importeth that God is above all, a most high Sovereign, whose throne is in heaven; where also his glory is most manifested. Hereby also he acknowledgeth that sacrifices were to be offered up to the true God alone.

And of that flour was made as meat serve for the seven bread, and sundry meat-offerings, whereof see Levitic. 2. 1, 2, &c.

And this also was needful for oblations, Levitic. 2. 13. wine and oil ] Of these see 1 Chr. 9. 19, & 12. 40.

according to the appointment of the Priests which are at Jerusalem ] The King, now knowing himself how the things might be sufficient for the Lords service, would not set a flame, but left to the discretion of the Priests to require as much as they should see fit.

let it be given them day by day without fail ] This amplified the piety of the King, and that he contented not himself with affording provisions for solemn sacrifices as once, but took order that time after time, year after year, and that every day, provision should be made for the Priests service.

V. 10. That they may offer sacrifices of sweet savours ] Chald. of rest. It is said of the sacrifices which Noah offered up when he came out of the Ark, that the Lord smelled a sweet savour, or a favour of rest, Gen. 8. 21. This phrase importeth that God is so well pleased with such sacrifices, as he refresheth himself therein; and is so pacified as he will forbear to inflict judgements.

To the God of heaven ] See v. 9.

and pray for the life of the king ] Darius the King meaneth himself thereby, and acknowledgeth that his life depended on God, to preserve it or to take it away.

and of his four ] Darius (named Nothus because he was lately born) who was the fifth King from Cyrus, and reigned about an hundred years after him, had divers sons that died one after another, but yet one remained as heir to succeed him. This was Artaxerxes Mnemon, who was another than that Artaxerxes which is mentioned ch. 4. 2. The son of this might through Gods mercy be preferred unto him, he takes order that sacrifices should be offered up for him. But whereas it is said in the plural number, his sons, it is implied, that he might name not only the son, then living, but such as he might have afterwards. This argument is brought to prove that Darius Nothus is here meant. This circumstance of the death of another child is not sufficient to prove such a point; for a man may have several children, and yet none of them be preferred to his children, though he had lost none of them, but they were all living with him; which was a sufficient ground for him to use means of obtaining Gods blessing on them.

V. 11. Also I have made a decree that whatsoever shall utter this word ] This King thought it not enough to enlarge the decree of Cyrus with more grants, but also confirmed that and his own decree with a great penalty, that it might be the more carefully observed.

let timber be pulled down from his house ] This aggravateth the judgement, that the offenders house should not only be destroyed, but the timber thereof be made an instrument of his execution.

and bring it up to No ] Not re-edified as before, but set up as a gibbet, or pair of gallows.

let him be hanged thereon till he be dead, so Haman was destroyed and his ten sons, Esth. 7. 10, & 9. 14.

and let his house be made a dunghill for the dogs ] The Chaldees word signifies also a jail. So doth the word used Dan. 5. 5, & 3. 29. This added much terror, for it laid upon him and his posterity an everlasting infamy and disgrace.

V. 12. And the God that hath caused his name to dwell there ] By name is here meant the glory of God, and manifestation of his presence, which is said to dwell in that house, because he did there manifest himself, and that from time to time continually, Pal. 68. 16, & 13. 13, 14. See 1 King. 12. 13.

from all kings and people ] Hereby he acknowledgeth that God hath a supreme power over all sorts of men, great and mean, even to destroy them as it pleaseth him.

that shall put to their hand ] Or, endeavor. For mens hands are those ordinary instruments whereby they do this or that.

to utter ] i. e. to utter another use.

and to pull down ] By pulling it down, or otherwise employing it then for Gods service. For to turn Gods house to another use is to destroy it.

this house of God which is at Jerusalem ] Though it were not yet finished, yet it is said to be at Jerusalem, because there formerly had been a Temple, in the stead whereof this was now to be built, and because the foundation thereof was now laid, ch. 3. 10. See ch. 2. 68.

Darius thus made a decree ] His authority was then great; for

he was then the sole Monarch over those parts of the world. Wherefore, that this decree might be more strictly observed he thus preface his authority.

let it be done with speed ] The King well knew what great prejudice delay had formerly brought to their work; and therefore he doth now the more press speed and expedition thereto.

V. 13. Then Artaxerxes, &c. ] See ch. 5. 3.

according to that which Darius the king had said, so they did speedily ] Though they did bear no good will to Gods house, yet the fear wherein they stood of the Kings displeasure, made them as careful to expedite the work as if they had themselves felt their heart upon it. That which they did did special respect to the provision which the King enjoined them to make, v. 8, 9.

V. 14. And the Elders of the Jews builded ] See v. 7. Under these Elders the governors also is comprised. Now that they had not only leave, but also were backed and countenanced with the Kings authority, they cheerfully went on with their work.

And they prospered ] i. e. well and speedily dispatched what they began. See 1 Chr. 14. 7.

through the prophesying ] By that prophesying they were checked for their former neglect; they were enjoined to be more diligent; and blessing was promised to their diligence, Hag. 1. 4, 9, 13, & 2. 2, &c.

Haggi the Prophet, and Zechariah the son of Iddo ] See ch. 5. 1.

they builded and finished it ] They went on cheerfully in their work with all speed and diligence, till they had perfected the same.

according to the commandment of the God of Israel ] This was manifested by ancient Prophets, Isa. 44. 18. By the proclamation of Cyrus, 2 Chr. 36. 22, 23. and by the Prophecies of their preface Prophets, Hag. 1. 8.

and according to the commandment ] Chald. decree. See ch. 4. 19.

of Cyrus, and Darius, and Artaxerxes kings of Persia ] There were ordered the same. See ch. 5. 6, 7.

The decrees of Cyrus and Darius are expressly mentioned, ch. 3. 8, 12. As for Artaxerxes, there were two of that name; one, mentioned ch. 4. 7. The other, ch. 7. 1. The former was called Longimanus; the latter, Mnemon; the former made a decree to cause the building of the Temple to cease, ch. 4. 19, 20. If the therefore be here meant, this commandment must be meant of some charge that he gave the latter and the latter's sign.

of some charge that he gave the latter and the latter's sign. Artaxerxes began to reign long after the Temple was finished. If therefore he be here meant, the phrase must indefinitely be taken of such Kings of Persia as at any time contributed any thing to the house of God, either before or after it was built. So as his name is heard of by antiquaries.

V. 15. And this house was finished on the third day of the month Adar ] Adar, among other things, signifies a cloak, which is an upper garment that covereth a mans body. It is a name of the twelfth and last month of the year, Eth. 3. 7, 13. It is answered to part of our February, beginning about the eleventh day of that month. In this month the earth many times in sundry places is covered with water or snow; and in this respect may well carry the name of a cover or a cloak. Of the month see 1 King. 6. 1.

God gave a great blessing upon the finishing of this Temple, Hag. 2. 18, 19, 20.

And it was in the full year of the reign of Darius the king ] It is apparent that the Jews returned to the building of the Temple, the first year after their long intermitting thereof, in the second year of Darius, and sixth or seventh month, Hag. 1. 1, & 2. 1. So as they were little more than four years in finishing that which they had begun in Cyrus his time. They who account this man to be Darius Hystaspes, who succeeded Cambyses the son of Cyrus, do reckon but fifteen years from the laying of the foundation to the finishing of the house.

Hereof ten years were passed in Cyrus and Cambyses his time, together with the Magi and six in Darius his time. They who hold that this Darius was Darius Nothus, the fifth from Cyrus, do make above an hundred years from the laying of the foundation to the finishing thereof. See ch. 4. 7.

V. 16. And the children of Israel ] Under this general the particular persons following are comprised.

The Priests and the Levites ] These were distinguished one from another by several functions, whereof read 1 Chr. 13. & 24. & 25. & 26.

and thereof the children of the captivity ] Chald. the sons of transportation. See ch. 1. 11, & 2. 8.

kept the dedication of this house of God ] Of dedicating the house of God see 1 King. 8. 63. So soon as ever the pious Jews had finished their work, their care is to be fit to God service in the best manner that they could; and that by consecrating it unto God after that manner that was then warranted, that so they might expect the greater blessing from time to time.

with joy ] This cheerfulness of their spirits in that holy work much amplified their piety; the like is noted about bringing the Ark into a place prepared for it, 1 Chr. 15. 18. and about their contribution to Gods house, 1 Chr. 29. 9. and at the dedication of the







the apparel, woollen and linen; all other outward commodities whatsoever. So as it is lawful by prayer to seek Gods blessing upon our temp'ral estate, and to commend all that we have to his providence and protection.

was a very choice mettall that is here mentioned, in that there were  
but two vessels thereof, and they reckoned amongst vessels of  
gold.

twelve he-goats for a [sin-offering] See ch.6.17.

plaints to him.  
[for themselves and for their sons] This aggravateh their iniquity.  
K k k k a

by that they did not only commit those great sins themselves, but also brought their sons to do the like.

*for that the holy seed* This is meant of those that defended from Abraham: for the covenant which God made with Abraham he gave to his seed also; and by virtue of that covenant, together with their profession of the true religion, they were accounted an holy seed. These are the children of professors under the Gospel called holy, 1 Cor. 7. 14. By this circumstance doth the Prophet Mal. 1. 11. aggravate this sin. So likewise this sin of professors in the old world is aggravated, *because of the people of the land* Heb. he means the lands mentioned ver. 1. There could be no greater mingling of themselves than by marriage. That was also a great temptation to draw them to the idolatry, and other wickedness of those nations. This reason is rendered against their marriages, Deut. 7. 4. and Solomon came gave words of experience hereto, 1 King 11. 2, 8c.

*yea, the hand of the prince* Such as in dignity were above others, and rulers. Such as had authority and government over others. *have been the chief in this trespass* It is probable that they first committed this sin, and thereby became an ill example to others; Yea, also, that they more openly and audaciously committed it.

V. 3. *And when I heard this thing, I rent my garment* This sheweth that wonderful great grief which seized upon this good priest upon the first hearing of this sin. Of this outcome of rending clothes see 1 King 19. 13. *and my mantle* This was some upper covering over his garment. Of a mantle see 1 King 19. 13. Prophets had mantle proper to themselves, Zach. 4. 3. Others also besides Prophets had to themselves, as Job 1. 20. &c. 12. Judg. 4. 18. Psal. 109. 19. It signifies his pain, in that he rent of his heart. This is such an evidence of the heat of my head and of my heart. This is such an evidence of the heat of my indignation as we read not of the like in sacred Scripture.

*and fate down alighted* He fate on the ground, See Neh. 1. 4. He was as one that for the present feared knee what he should say or do. He was in good hope that he should have found a people that were formidable to the law of God: the rather because of that great mercy which God had shewed to them, in bringing them out of captivity to their own land. But finding them in to great a trespass, he was in himself exceedingly dejected, and brought as it were into a maze: y his own prayer importeth as much, ver. 6. 9. 15. 8c.

V. 4. *Then were afflicted unto me* This his holy passion was soon diffused by such as were grieved and offended therat; and they came to express their holy indignation and compassion with him.

*every one that trembled at the words of the God of Israel* By the words of the God of Israel are meant the threatening that are written in Gods word against such sinners. An holy fear left Gods judgements should be executed match a pious heart to tremble; and they who so tremble will be careful to use all the means they can to prevent Gods judgment. For this end did such now afflictive to Ezra. The great God is much moved with such, Isa. 57. 15. and 66. 2. Mal. 1. 16.

*because of the transgression of those that had been carried away* The sin especially was it that so moved him; and the judgement of captivity from which now delivered, much aggravated the same.

*and I fasted* See v. 3. *until the evening* [fasting] Of this time see 1 King 18. 29. 36. While sacrifices or incense were offering up, pious people used to make their prayers, Luke 1. 10.

V. 5. *And at the evening* [fasting] See ver. 4. *I rose up from my banquet* Or off-banquet. For such was his grief for this sin, as his soul was afflicted therewith.

*and having rent my garment and my mantle* See ver. 3. He did not rend another garment or mantle than that which he did wear, but they being still upon him, though rent, he prayed.

*I fell upon my knees* This gesture testified the humbling of his soul before God. Of this gesture see 1 King, chap. 8. ver. 54.

*and spread out my hands* This he used, to testify the earnest desire of his soul, See 1 King, 8. 54.

*unto the Lord my God* He expresseth this particular relation between God and him, to show the ground of his confidence notwithstanding the great sin of the people. See 1 King 18. 1. Chron. 11. 19. & 17. 15. & 39. 17.

V. 6. *And I said* O my God See ver. 5.

*I am afflicted* Sins of others work harm in such as fear God. He begins his prayer with confession and aggravation of sin.

*and blasphe* This is an ordinary effect of sin and shame.

*to lift up my face to thee* That is, to appear in thy presence, or to make any prayer to thee.

*my God* He doth express mention this particular relation, to aggravate the sin. It was great, that though God were in special his God, yet he feared doth approach unto him.

*for our iniquities are increased over our heads* Their sin is here likened unto a flood of water, which was so great as it covered and whelmed them, and in a manner drowned them, [Psal. 38. 4.] His first aggravation of sin is taken from the multitude of their sin. This good man putteth himself in the number of those trespassers, because he was of the body of that State whereof many of the members had committed such sins, so as he might be involved in the judgement that might fall upon them. So Dan. 9. 5.

*and our trespasses* Or guiltiness. For sin makes a man guilty of Gods wrath.

*is grown up unto the heavens* They are so great as they can scarcely be exceeded. Beyond heaven nothing can alch. See 1 Chron. 8. 9. Jon. 1. 2. The second aggravation is taken from the heinousness of their sin.

V. 7. *Since the days of our fathers* This hath relation to their predecessors before the captivity, whose sins caused the captivity.

*have been in a great trespass unto this day* This is a third aggravation of their sins, namely, their continuance in them generation after generation.

*and for our iniquities have we, our Kings and our Priests* This is an aggravation of the judgment inflicted for their sins, in that no sort of people were spared; but the judgment fell upon great and mean, sacred, and other persons. This is a fourth aggravation of their sins; that Gods severe judgments did not terrify them from their sins.

*been delivered into the hands of the Kings of the land* Lands here are opposed to the promised land, and imply strange lands, lands of the heathen, the kings whereof were enemies unto them.

*to the sword, to captivity, and to a spoil* These fell forth the variety of judgments; some were slain, others carried away captive; all of them spoiled of what they had.

*and to a confusion of face* The judgments were such as brought them to an amazement, and, as we say, to their wits ends; they knew not what to say or do, yea they were made afraid and desist to others, and ashamed of themselves.

*as at this day* This sheweth that the judgement did even yet still lie upon them; in that many of their brethren remained still in captivity; and they that were delivered were under a kind of bondage in great fears and dangers.

V. 8. *And now for a little space* Heb. moment. This is taken comparatively, and that both in relation to their former prosperous estate wherein they flourished under many of their own kings; and also their many years of affliction. This time of freedom to these times was but little.

*grace hath been shewed from the Lord our God* All that good that they had he ascribed to God and to his free grace, and thereby virtue of his covenant with them, intimated in this phrase *our God*.

*leave us a remnant to escape* Hereby he implies that God might justly have destroyed them all: and that most of them were destroyed. They were but a remnant that were preferred; and the end why they were preferred was to be freed from the captivity, that so they might be influences of Gods mercy.

*and to give us a wall* Or a pin. That is, a conflict and sure doth. The metaphor of a wall is taken from such nails as are to fasten things together, and make them firm and sure, so to fasten them hardly be pulled away, Isa. 41. 8. Eccle. 12. 11. Isa. 22. 33. The metaphor of a pin is taken either from such pins or pegs as are put into walls to hang things thereupon, Ezek. 15. 3. or else from such pins or pegs as are to be fastened in the ground, to hold up tents, and to make them steady, Exod. 35. 8. The latter is intended that God had given them a wall, feeling and meanness whereupon they might rest or depend upon God, as a good governor, a good Priest, and others that were willing and ready to procure and help on their good.

*in his holy place* Heb. in the place of his habitation. This in particular may let out the Temple to him generally their City, which was called an holy City. See Neh. 11. 1. His meaning thereto is that God had given them an abiding place in Jerusalem and about the Temple.

*that our God may lighten our eyes* This phrase implieth a refreshing of a man who by trouble and danger doth much sleep and is exceedingly dejected. Thus is this phrase used, 1 Sam. 14. 27.

*and give us a little reviving in our bondage* This implieth the forementioned benefit, implying that by their bondage they were as men frozen, numb'd, yea and dead; but by the brightness of that favour which God shewed unto them they were revived; a new life was put into them.

V. 9. *For we were laden* This is spoken in relation to their captivity; for captives are as bond-men.

*yet our God hath not forsaken us in our bondage* God did not cast off all care of them, as if he had utterly renounced them from being his people; but had his gracious eye upon them in their misery.

*that thou extended mercy unto us in the light of the Kings of Persia* This mercy was first, to move Cyrus to let them goe into their own land, chap. 1. 1. &c. Secondly, to move Darius to help them

on in Building the Temple, ch. 8. 1. &c. Thirdly, to move Artaxerxes to grant those great privileges which he did to Ezra; ch. 7. 1. &c.

*to give us a reviving* See v. 8.

*to set up the house of our God* There are three particulars here set down of the mercy shewed unto them by Gods inclining of the hearts of the Kings of Persia towards them. The first was the building of the Temple.

*and to repair the defoliation thereof* Heb. to set up. This was the second evidence; which implieth a liberty of Gods ordinances, and a peoples attempting to Gods house, which otherwise would have been defolate.

*and to give us a wall in Judah and in Jerusalem* The Hebrew word signifies a fence; and it is set forth sometimes a fence or hedge about a vineyard, or garden, as Isa. 5. 5. Psal. 69. 3. Sometimes a wall, Mac. 7. 11. Prov. 14. 31. All these significations these the Kings of Persia had afforded unto their protection and safety from their enemies; and caused them to live in peace, and that in their own land. This was a fifth aggravation of their sin, that they were not wrought upon by Gods mercies.

V. 10. *And now, O our God, what shall we do after this?* This implieth to deep an apprehension of their sin, as they could no way extenuate it, but remain as guilty persons without any plea for themselves.

*for we have forsaken thy commandments* God by his commandments declared what he would have them to do or forbear; but they regarded their own lusts more then Gods will made known unto them; so as their sin was not upon ignorance, but rather upon a kind of presumption. This is a sixth aggravation.

V. 11. *Which thou hast committed by thy servants the Prophets* Heb. by the hand of thy servants. See 1 King 8. 53. 56. This implieth that God had not only in general forbidden that which they did in his law; but also prelied it upon them by sundry of his Prophets. Deut. 7. 3. Judg. 6. 1. King 11. 23. 10. 11.

*spying, the land unto which ye go to possess it is an unclean land* The earth in itself is not unclean; but it was so accounted by reason of them that dwelt therein, being polluted by the Israelites came thither; and was counted unclean, and that by the uncle people that dwelt therein were defiled, Lev. 18. 24. 19. 14. 15. 4.

*with the filthiness of the people of the land* This was the cause why the land was counted unclean. By filthiness it meant the people filthy sins and vile lusts.

*which have filled it from one end to another* Heb. from mouth to mouth. The uttermost end of a land is counted the mouth thereof. The meaning of the Hebrew is well expressed in our translation.

*with their uncleanness* This intended as much as filthiness before mentioned did.

V. 12. *Now therefore give not your daughters into their [sons]* Namely, to be their wives.

*neither let their daughters unto your [sons]* There must no way be an interchange of marriage betwixt those unclean people and the Israelites, which was counted an holy people. See v. 2. This is expressly forbidden, Deut. 7. 3.

*nor fetch their peace or their wealth for ever* This is to be taken in regard of mutual public leagues or covenants with them, Exod. 23. 32. Or of private matrimonial contracts, or the like agreements. But not simply of doing any good unto them, whereby they should strengthen themselves against themselves unto them. There is express law against this, Deut. 32. 4. 5. 6. If they were forced to dwell among them, they might seek their peace even for their own good, Jer. 29. 7.

*that we may be strong* Able to defend your selves without the aid of such unclean people, by depending on God alone.

*and on the good of the land* Heb. He meant their own land, and the corn and fruit grow from it. This is a command, blessing promised to such as did believe in God and faithfully serve him, Deut. 10. 4. &c.

*and leave it for an inheritance to your children for ever* God did extend his promises of blessing to the children of his faithful ones, the more to encourage them to remain faithful with God, Deut. 5. 29. Psal. 103. 17. & 112. 1. 10. Prov. 13. 21. & 20. 7. Ezek. 37. 25.

V. 13. *And after all that is come upon us* He meant the judgments that were inflicted upon them, as [word, captivity, and spoil], v. 7.

*for a evil deeds* This is a general phrase which comprehendeth under all kind of sin, and all that iniquity that they had committed.

*and for our evil trespasses* Some interpret this to be the guilt of their sin. If it point at any special sin, it must be that which is before noted, their marrying of strange wives.

*for that thou hast said* This is the ninth time that this good man hath made a particular mention of the special relation betwixt God and them. Thrice in the singular number my God, v. 6. six times in the plural number our God, v. 8. 9. 10. and here. All this is to strengthen his faith in God by reason of the cove-

nant that God had made betwixt himself and his people. For their relatives, my, our, have reference to Gods covenant. Of a fervent repetition of such titles see 1 Chron. 17. 27.

*Heb. hath withheld beneath our iniquities* Heb. hath withheld beneath our iniquities. This phrase is diversely taken by several interpreters, especially among the Hebrews themselves. Most in this general agree, that God withheld his hand from taking vengeance of them according to their desert.

*and hath given us fresh deliverance as this* This is an evidence of Gods moderation in punishing them, in that he did neither utterly destroy them all, nor suffer them to remain captives, but wrought deliverance for them. This phrase, as this, is rather an amplification then extenuation of Gods mercy. This is a sixth aggravation of their sin, that after such mercy they should commit it.

V. 14. *Should we again break thy commandments* This hath reference to the sins that they committed before their captivity; whereby God was provoked to judge them.

*and ym in affliction* See v. 2.

*with the people of the land abominations* See v. 1. 11.

*with the people of the land abominations* This interpretation doth the more convince them of their sin, as they dealt with them of putting himself among the rest, v. 6.

*tid thou hast commanded* This sheweth what they had deserved.

*for that there should be no remnant, nor escaping* This hath reference to the people mentioned v. 8. and sheweth, that the preservation of those that were not destroyed, and bringing them out of captivity, was a fruit of Gods good grace beyond their desert.

V. 15. *O Lord God of Israel* See 1 King 8. 15.

*thou art righteous* Herein he justifieth God, notwithstanding that fore judgement that was executed on them.

*for we remain yet alive* This is a pole of them that were come out of captivity; and so set down as an especial fruit of Gods mercy to them.

*as it is this day* See v. 7.

*because we are before thee in our trespasses* Here we lie as guilty people, acknowledging that thou mayst justly leave us to our enemies, and suffer them to destroy us.

*for we cannot stand before thee for this* This very sin of mingling our selves with the unclean people doth so confound us, as we cannot plead any thing for our selves before thee.

CHAP. X.

Ver. 1. *Now when Ezra had prayed* In this chapter, is set forth more the peoples repentance for the sin committed in the former chapter. This clause hath reference to the prayer set down ch. 9. 4. 6. &c.

*and when he had confessed* Namely, that particular sin of marrying strange wives, together with their other sins.

*weeping* This circumstance of expressing his godly sorrow is not mentioned among the other effects of his passion, ch. 9. v. 3. but from hence it is certain that he did weep. Of weeping in prayer see 1 King 20. 3. & ch. 21. 19.

*and calling himself down before the house of God* Nor is this circumstance before noted. This sheweth that his humiliation and compunction was public; even in a public place. Whereby it came to pass that more notice was taken thereof, and that the report of it should further spread. He prayed before the house of God, because there especially God manifested his presence, and God had promised there that he had the prayers that should be made unto him, 1 King 9. 3. 2 Chron. 7. 12. &c. Ezra being Priest might have gone into the holy place, and there have made his prayer; but that the people might take the more notice thereof, he makes it more open in the court before the Temple.

*there afflicted unto him* [affliction] Namely, out of all those places where the Jews that returned from captivity were settled, in Judah and Benjamin especially.

*a very great congregation* The matter was of great consequence, and his great humiliation for the same made it appear to be. They desired some judgment might follow upon their great sin; therefore many of them do lay it close to their hearts, some to condole with him; others to confute with him about a redress; others to acknowledge their guiltiness; and to promise reformation.

*of men, and women, and children* It was commanded under the law, that at solemn meetings, men, women, & children should be gathered together, Deut. 31. 12. and in that respect all these might here assemble, as Deut. 17. 11. Neh. 8. 5. Or it may be, that the men that had sinned in taking wives might choose those women and their children with them, to expect what directions should be given them for rectifying their sin.

*and the people wept very sore* Heb. wept a great weeping. Some interpret this for great grief, in that they were in a mutual passion of the sin that was committed even by others; and that the rather, because now they discerned by Ezras humiliation that God





of our March; so as they were three months about the business.  
 v. 18. *And among the sons of the Priests* [A ministerial function keeps not corrupt men from good; first, 1 Sam. 2. 12. &c. there were found that had taken strange wives] This was a sin expressly forbidden in the law; yet the Priests that should have known the law, Malac. 2. 7. did not forbear to commit that sin.

*namely, of the sons of Jethur the son of Joradab* [This parentage sheweth, that the Jewish government was that good high Priest that came with Zerubbabel, and helped forward the building of the Temple, ch. 3. 2. yet even his sons fell into this great sin, and his brethren] He meaneth here brethren in function, such as were Priests.

*Masfah, &c.* Here are four Priests especially named.  
 v. 19. *And they gave their hands* [Giving of hands is an outward pledge of giving ones faith; or of giving assurance that such and such a thing shall be done, 2 King. 10. 15. that they would put away their wives] Those strange wives which retained their heathenish opinions. See v. 3.  
*and being guilty* [Both in their own conscience, and by clear evidence or witness].

*they offered a ram of the flock for their trespass* [The verb is not expressed in the orig. nill. The sense therefore may be well made up with a distributive particle, such, Every one offered a Ram. A Ram was by the law appointed for a trespass-offering, to make atonement for a trespass, Levit. 5. 16. & 6. 6. It is said to be a Ram of the flock].

v. 20. *Of the sons of Immer, Harim, and Zebadiah* [Immer is reckoned among the Priests, chap. 3. 36. 37. So as his two sons here mentioned were also Priests].

v. 21. *Of the sons of Harim, Masfah, &c.* Harim is also among the Priests, chap. 3. 39. So as his five sons here mentioned were also Priests.

v. 22. *And of the sons of Pashur, Elisai, &c.* Pashur is among the Priests, Ezra 2. 38. so as his six sons here named were Priests too.

v. 23. *Also of the Levites, Joradab, &c.* The six Levites here mentioned, being distinguished from fingers and porters, are such Levites as attended the Priests. See chap. 1. 40.

v. 24. *Of the fingers also, Eliafah, &c.* This Eliafah is another then he that is mentioned ver. 6. for this was one of those that took strange wives, but not he.

*and of the porters, Shallum, &c.* Shallum was one of those porters that came with Zerubbabel, Ezra 2. 43.  
 v. 25. *Moreover, of Israel* [These that follow were of other tribes then Levites, and comprised under this name Israel].

*of the sons of Parosh, Ramiah, &c.* Parosh came up with Zerubbabel at the fifth, ch. 2. 3.

v. 26. *Of the sons of Elai, Mattaniah, &c.* Elai also came with Zerubbabel, ch. 2. 7.

v. 27. *And the sons of Zattu, Elisai, &c.* Zattu likewise came with Zerubbabel, ch. 2. 8.

v. 28. *Of the sons of Rebai, Jehonai, &c.* There were two called B. hai; one came with Zerubbabel, ch. 11. the other with Ezra, ch. 8. 11.

v. 29. *And of the sons of Bani, Meshullam, &c.* Bani came with Zerubbabel, ch. 2. 10.

v. 30. *And of the sons of Pahat-Moab, Adab, &c.* There were two of this name also. One came with Zerubbabel, Ezra 2. 6. The other with Ezra, ch. 8. 4.

v. 31. *And the sons of Heim, Eliezer, &c.* This Harim is distinguished from him that is mentioned v. 21. for he was a Priest of another tribe. Both of them came up with Zerubbabel, ch. 11. 31: 39.

v. 32. *Of the sons of Heim, Eliezer, &c.* This Harim is distinguished from him that is mentioned v. 21. for he was a Priest of another tribe. Both of them came up with Zerubbabel, ch. 11. 31: 39.

v. 33. *Of the sons of Hasbun, Mattaniah, &c.* Hasbun came up with Zerubbabel, ch. 2. 19. There was another of this name who was a Levite, Neh. 8. 4.

v. 34. *Of the sons of Bani, Maadai, &c.* There are three called Bani in this catalogue, distinct each from other. One here; another, v. 39. a third, v. 38.

v. 35. *Banaiab* [There are four and twenty set down from this place to v. 41. whole parentage is not mentioned].

v. 40. *Mattaniah* [Or, Manabiah, according to some copies].

v. 41. *Of the sons of Nebo, Jehiel, &c.* Nebo came up with Zerubbabel, ch. 2. 29.

v. 42. *All those had taken strange wives* [Of taking strange wives see ch. 1. 12. As by name they are let down, there were seventeen Priests, v. 18. Of the Levites, Singers and Porters, ten. And of other tribes of Israel fourscore and six; in all an hundred and thirteen].

*and some of them had wives by whom they had children* [Heb. and there were of them women, and they had put forth some. The meaning is, that among those strange wives there were some by whom their husbands had children; and that their also were put away, as well as those by whom they had none: yet, it may be gathered out of ver. 3, that they did also put away the children as well as the mothers; though after a different manner, as is there used. Such was their respect to the law of God made known unto them, as neither love to wife nor children could move them to continue in that their transgression against God. Some so apply the act of putting forth children to the women, as if they had brought them before the Judges, for them to dispose of them as they saw cause. Others, that they exposed them so as they left them to shift for themselves. But the first interpretation is the best, and most commonly received].

this title *Nehemiah*. This title is given unto it because *Nehemiah* and his acts are the chief subject of the Book. Some take him to be the Pen-man thereof, because he oft speaketh of himself in the first person as ch. 1. 1. *I was in Shushan*, and ver. 1. *I asked*; ver. 4. *I heard*, *I saw* down; and so in sundry other places: But another man might be the Pen-man of the Book, and yet bring him in speaking of himself in the first person. Thus God himself is brought in speaking in the first person, Gen. 6. 17. and 9. 9. so Jacob, Gen. 54. 30. And Reuben, Gen. 37. 30. The vulgar Latine, and our ancient English Translators, yea, and sundry others give it this title, *The second Book of Esdras* in reference to the former Book called *Ezra*: for it is supposed that the same *Ezra* wrote both these Books.

## C H A P. I.

Ver. 1.



*HE words* [Or, The deeds. For the Hebrew word is sometimes put for the one, sometimes for the other].

*of Nehemiah the son of Hasbubai* [We do not elsewhere read of this man then in this book, nor of his father Hasbubai. Another Nehemiah is mentioned, Ezra 2. 2, and another, ch. 3. 16. He made good his name. It signifies The comfort, or rest, of the Lord: and he was an instrument of the Lord to bring much comfort and rest to his people].

*And it came to pass* [Heb. And it was. This copulative particle and sheweth that this history is a continuation of the former. And it is probable that both were penned by the same man].

*in the month chislev* [This was the Jews ninth month, and began about the eleventh of our November. See 1 King. 6. 11. in the twentieth year] [Of Artaxerxes King of Persia].

*as I was in Shushan the capital* [Shushan was the chief city in Persia, said to be built by Darius Hytaspes. The Kings palace therein was also called by that name, where Nehemiah, being the Kings cup-bearer, v. 12. had his abiding. Shushan signifies a city, and this place might be so called from the beauty and a pleasantness of it. This was the Persian Kings winter-house: their summer-house was Ekbatan. See Ezra. 6. 2].

*as I was in Shushan* [It may be this Hannani was he that is mentioned Ezra 10. 16. He was a Persian, and one of those who were with him that were wickedness. There is mention made of one Hannani ch. 12. 26. To some man Nehemiah gave great charge, ch. 7. 2].

*and of my brethren* [Some take this word in a large extent, for one of his kindred; others in a larger, for a Jew. It is like as he came from the Council at Jerusalem upon some special message].

*and I asked them concerning the Jews* [His mind was so, upon the people of God, that as soon as he espied any that might inform him, he enquired after them. He himself was in a safe and pleasant place, and had the favour of the great King March on earth. He thought not that enough, but he must know also how the Church did. By this inquiry he came to learn what otherwise happily he had not known, and then the Church had wanted all that good which he did for it].

*that had escaped* [From captivity, and were come safe to Jerusalem].

*which were left of the captivity* [That were then living, and had neither died while they were captives, nor since their return].

*and concerning Jerusalem* [Whether it were well fenced and provided for].

v. 3. *And they said unto me* [The remnant that are left of the captivity there is the province] i. e. the land of Judah. See Ezra. 1. 1. & 8. are in great affliction (and reproach) They had many enemies round about them, especially those that were called Samaritans, who dwelt in the place of the Ten tribes. These did what they could to hinder all their good proceedings, and every way to annoy them; yet, they did much for them, and saved them].

*the wall of Jerusalem also is broken down* [We do not read that it had yet been built again, since Nebuchadnezzars army brake it down. So as the meaning is that the wall still lay broken down, as in the beginning of the captivity, 1 King. 25. 10. And this made the enemy the more to insult].

*and the gates thereof are burnt with fire* [i. e. are not yet repaired].

v. 4. *And it came to pass* [upon I heard these words] i. e. the knowledge of matters that works upon the hearts of men. What the eye sees not, or hears not, or at all cometh not to mans notice, the heart sees not].

*that I sat down* [On the ground, as Jon. 3. 6. Lam. 1. 10. Ezek. 16. 16. 17. 17. Such fits it is the posture of a sorrowful mind. and wept] See Ezra. 10. 1. Jud. 10. 6.

*and mourned certain days* [It was no small grief that seized upon him, that thus continued day after day].

*and I fasted* [Fasting was a further evidence of the depth of his sorrow, an acknowledgment of his guilt, and good preparative unto prayer. By this sympathy he shewed himself a true member of the Church: For if one member suffer, all the members suffer with it, 1 Cor. 12. 26.

*and prayed* [Before he attempts any thing he calls upon his God: And he first goeth to God, and then to the King. This made all he did to successful].

*before the God of heaven* [Because heaven is the place where God doth most manifest his glory, therefore he is called the God of heaven].

*But the Temple being an especial type of the place of Gods glory, this phrase importeth that in praying he turned toward it, as Dan. 6. 10. See 1 King. 4. 44. 48.*

v. 5. *And said, I beseech thee* [Though his prayer be but short, yet it hath a solemn preface before it, as the Lords prayer hath Mat. 6. 9. In the first place he manifesteth the earnestness of his desire].

*O Lord God of heaven* [See v. 5. Here we have a description of God by his greatness and by his goodness. His greatness is first set out by the place of his habitation, Heaven].

*the great and terrible God* [Gods greatness is further set out by the great and terrible things he doth, 1. his immensity, 2. his almighty power, 3. his terrible wrath. He can afflict all his enemies. See 1 Chr. 17. 12. Deut. 7. 21. Job 37. 21. Psal. 47. 2. & 66. 35.

*that keep covenant and mercy* [Here is the second branch of the description of God. The covenant here meant is a covenant of grace, such an one as he made with Abraham, Gen. 17. 7. His mercy hath respect to mans misery. See 1 King. 8. 3].

*for them thou lovest him and observe his commandments* [These are the qualifications of such a God useful to extend his goodness unto: the former setteth forth their inward disposition; this latter their outward carriage towards him].

v. 6. *Let thine ear now be attentive, and thine eyes open* [Here begins the substance of Nehemiahs prayer. With in generally he creeth again, saying: See 1 King. 8. 19.

*that thou wilt hear the prayer of thy servants* [This relation is here mentioned as a motive to induce God the rather to hear: See v. 10. Psal. 11. 16.

*prayer before thee now* [Heb. this day].

*day and night* [i. e. continually, morning and evening].

*The former word now, or day, prefixed before this phrase day and night, sheweth that to his daily and ordinary prayes he added extraordinary. Now he fasted and prayed; this was extraordinary: yet in this day of extraordinary prayer he omitted not his ordinary devotion, day and night. We read in the Law that on solemn feasts they were to pray continually: sacrifices were offered, but with this proviso, 6. 16. the continual burnt-offering, which was every day, morning and evening, not to be offered. That proviso is fifteen times repeated, Numb. 28. 10. 15. 23. 24. 31. & Numb. 29. 6. 10. 16. 19. 23. 1. 5. 8. 31. 1. 14. 38.*

*For the children of Israel thy servants* [This is another motive to be heard. As he that prayed was Gods servants, so also were they for whom he prayed].

*and confess the sins of the children of Israel* [Penitents confession is a ready way to find mercy. See Ezra. 10. 11].

*which we have sinned against thee* [It is a great aggravation of sin that it is committed against God. Psal. 114. 4. Sam. 2. 25.

*both I and my fathers unto thee* [Confession ought to begin at our selves, and then take in those to which we have special relation].

v. 7. *We have dealt very corruptly against thee* [In this verse is an aggravation of their sins. Heb. with corruption we have corrupted. Of this Hebrewism see 1 King 8. 13.

*and have not kept the commandments, nor the statutes, nor the judgments* [By these three terms the three several kinds of Gods laws may be meant, Moral, Ceremonial, Judicial. See 1 King. 2. 3. They were guilty of the breach of every thing that God commanded them to keep].

*which thou commandedst thy servant Moses* [To declare to thy people, that they might know and observe them. See 1 King. 8. 15].

v. 8. *Remember, I beseech thee* [He puts God in mind of what he had said; not as if God had forgotten it, but to strengthen his own faith].

*the word that thou commandedst thy servants Moses* [This comprehends both the word of threatening and the word of promise, together with their several limitations].

*to say* [Heb. to say. God commanded his word to Moses, to say, or to declare it unto his people].

*if ye transgress, I will scatter you abroad among the nations* [Of this threatening see Deut. 4. 25. &c. of its execution 2 Kings 25. Ezra. 1. 6].

v. 9. *But if ye turn unto me, and keep my commandments* [True conversion is manifested by observing Gods commandments. and do them] Though keeping and doing Gods commandments L 111

## A N N O T A T I O N S

On the Book of

## N E H E M I A H.

THE ARGUMENT.

*I*N this Book the continuance of Gods mercy towards the Jews after their captivity is set down; and that by raising up a third instrument of procuring their good. The first was Zerubbabel. The second Ezra. The third is Nehemiah. Of the distinct good which each of these did, see the Argument on Ezra. This Nehemiah continued in Persia after two returns of the Jews to Jerusalem: One under Zerubbabel, Ezra 2. 2. The other under Ezra, ch. 8. 1. &c. He was a great officer under Artaxerxes King of Persia, and much favoured by him, ch. 1. 6. He used that authority and favour to the best advantage that he could for the Church of God. Mention is made of two returns of his from Persia to Jerusalem. One was in the twentieth year of Artaxerxes, ch. 2. 1. and that was for twelve years; ch. 5. 14. In that time, First, he built up the walls of Jerusalem, ch. 3. 1. &c. & 6. 1. Secondly, he settled the Common-wealth, and therein redressed many grievances, ch. 5. 1. &c. Thirdly, He joined with Ezra in reforming Religion, ch. 8. 1. &c. And for the better establishing thereof, brought the people to renew their Covenant with God, ch. 10. 1. &c. The other return of Nehemiah to Jerusalem was within a year after he came to Persia: For in the same year that he came back to Artaxerxes King of Persia, he obtained leave to go again to Jerusalem, which was the two and thirtieth year of Artaxerxes, ch. 13. 6. 7. And it is supposed that he tarried there at the second return, so long as the Persian Monarchy continued, which might be about forty two or forty three years: So as the whole time of his being at Jerusalem from first to last was about fifty five years. His first coming to Jerusalem was thirteen years after Ezra's first coming thither: For Ezra came in the seventh year of Artaxerxes, Ezra 7. 8. But Nehemiah in the twentieth of the same King, Neh. 2. 1.

The Title.

*Nehemiah* [This is the Title of the Book following, as our Translators have set it down. In Hebrew it carrieth only this





23:1, Jobb. 15:44, which David saved from the Philistines, 1 Sam. 23:1, etc. It was divided into two parts of one heretofore. Habaiah was Governor, Sec. 18.

V. 18. *After him repaired their brethren* These were other Levites then those mentioned v. 17. *unto the house of Hinnai* There were sons of Hinnad that helped on the building of the Temple, Ezra 3.9.

*the ruler of the half-part of Kailah* This was the other part. Sec. v. 17. V. 19. *And next to him repaired Every the son of Ythnah* Sec. v. 19, a Priest, ch. 12:42. This Yethna might be he that is mentioned, Ezra. 3:36.

*the ruler of Adazai* Sec. v. 15.

*another pier* This hath relation to v. 10. Sec. v. 11.

*over against the going up to the altar* This was a strong place where arms and all sorts of ammunition were laid up.

*at the turning of the wall* Sec. v. 12.

V. 20. *After Baruch the son of Zabai* Or Zaccai. Baruch was one of the sons of Baruch, Neh. 10:6. Zabai was among them that put away their wives, Ezra 10:18. And there were of the children of Zaccath that returned with Zerubbabel, Ezra 9.

*earnestly repaired* The word translated earnestly (signifieth to be angry, or to kindle and inflame.

*unto the house of the altar* Baruch had been angry w<sup>th</sup> him that he had begun no faster; or thus, that he had not begun his duty. The emphatical particle is put upon his work, because he dw. more then ordinary rest therein.

*the other pier* This hath reference to v. 19.

*from the turning of the wall* There Exer left v. 19. and Baruch began.

*unto the door of the house of Elisiah* Sec. v. 19. Sec. v. 1. Elisiah being high Priest had a mark and remarkable house joining to the wall, which was a mark of the end of one mans work, and the beginning of anothers, v. 21.

V. 21. *After him repaired Meremoth the son of Uriah the son of Kozai* Sec. v. 4. This is that that is mentioned in the 12th of the 15th of the 16th of the 17th of the 18th of the 19th of the 20th of the 21st of the 22nd of the 23rd of the 24th of the 25th of the 26th of the 27th of the 28th of the 29th of the 30th of the 31st of the 32nd of the 33rd of the 34th of the 35th of the 36th of the 37th of the 38th of the 39th of the 40th of the 41st of the 42nd of the 43rd of the 44th of the 45th of the 46th of the 47th of the 48th of the 49th of the 50th of the 51st of the 52nd of the 53rd of the 54th of the 55th of the 56th of the 57th of the 58th of the 59th of the 60th of the 61st of the 62nd of the 63rd of the 64th of the 65th of the 66th of the 67th of the 68th of the 69th of the 70th of the 71st of the 72nd of the 73rd of the 74th of the 75th of the 76th of the 77th of the 78th of the 79th of the 80th of the 81st of the 82nd of the 83rd of the 84th of the 85th of the 86th of the 87th of the 88th of the 89th of the 90th of the 91st of the 92nd of the 93rd of the 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[illegible]

Ver. 1. **B**ut it came to pass] In this chapter is set forth the scorn  
the Jews adversaries at what the Jews did, and  
their endeavour to hinder their progress on the other side, and Ne-  
chemiah came to encourage the people on the other.  
*that when Sanballat heard that they builded the wall* So famous a  
matter could not be concealed from him. See ch. 10. v. 19.  
*he was wroth* The good success of Gods Church rise up anger in  
the adversaries thereof.  
*and took great indignation* This is added as an aggravation of his  
wrath: He was out of measure discontented, and exceedingly  
forned with what was done.  
*and mocked the Jews* See ch. 1. v. 9.  
*And he spake filthy words* *Butlers* are here taken in  
larger sense, for his *own men, fellow-citizens, fellow-governors*  
and kindred. Whosoever he was in company with any of these, he  
would scornfully speak of the Jews.  
*and the army of Samaria* Such soldiers as lay there in garrison,  
and were to keep the inhabitants of Samaria in subjection to the  
Kings of Persia.  
*and said, what do ye build these Jews?* This is spoken not in play  
but in earnest. He had no spiritual eyes to behold the power of  
God assisting them, but only looked upon them with carnal eyes,  
and so thought them to be no considerable persons, but very weak  
and impotent. This he said to encourage the enemies of the Jews  
against them, that they should not be afraid by reason of the  
wall that was in building.  
*will they forsake themselves?* Heb. *leave to themselves.* Will they  
leave any thing to themselves that they may trust unto? Some ap-  
ply this to the enemies of d. Should they that have a charge given  
them by the King, leave these, and suffer them to go on?  
*will they forsake?* Heb. *will they leave.* The Jews were wont  
by sacrifices to dedicate their great buildings, and other works,  
when they were done. Here Sanballat scoffed at that pious prac-  
tice.  
*will they make an end in a day?* This is said in relation to the  
people the Jews made. For many of them undertaking the building  
of the wall, it was their business to leave off any probability  
that such was the fear of the Jews, that if they did not finish the  
work suddenly, they could not at all finish it there being so many  
to hinder them.  
*will they receive the stones out of the heaps of the rubbish which are  
there?* v. 4. d. The Jews were not to be afraid of any probability  
possibility of success. The stones of the former wall were by the  
Babylonians beaten rubbish, and all the combustible matter of  
the walls and gates burnt with fire. Sanballat therefore thought  
that they must put lime in that which was dead, and create anew  
that which was consumed with fire, if they would build up their  
wall again.  
*W. 3. Now Tobiah the Ammonite* See ch. 1. v. 10.  
*was by him, and he said* Sanballat and Tobiah were both of the  
same envious and malicious mind against the Jews; there-  
upon Tobiah answereth the scoffs of Sanballat with another  
scoff.  
*that which they will build, if a fox go on, he shall even break down  
their stone-wall* He remembreth the stone-wall which the Jews  
built to a wall of fear, and that such an one as a fox may soon  
scrape down. Hereby they would shew that they need not fear the  
Jews speedy endeavours in making up their wall, because it might  
be soon broken down again. This is a bitter jeer.  
*V. 4. Hitherto our God* By the love and concept of the name  
of Nehemiah is moved to fly to the Lord, and to plead that re-  
lation which was betwixt him and his people.  
*For we are despised* Heb. *despight.* i. made a contempt, or despi-  
cable.  
*and turn their backs upon their own head* As they scorn the peo-  
ple, so let them and reproach fall upon them.  
*and give them for a prey in the land of captivity* This may bear a  
double sense, according to the condition of the persons prayed a-  
gainst. If they were settled in their own land, he wisteth they might  
be made a prey to their enemies, so as to be carried away, cap-  
tives into another land. But if in that land they were captives,  
his wish is they might be as a prey to dogs or wild beasts, and de-  
voured by their enemies.  
*V. 5. And covereth their iniquity* i. e. Let not this abominable sin  
be clean passed over without executing just vengeance upon them  
for the same.  
*Let us not their sin be blotted out from before thee* This is a me-  
morandum taken from a cession of sins, and blotting out a debt, that  
it may never be exacted of the debtor, nor pleaded against him. And  
it fetcheth out Gods free and full pardon of sin, *11. 45. 5. 21.*  
*11. 19.* In just indignation this holy man, stirred up with Zeal  
of Gods glory, imprecates vengeance upon proud, scornful, implacable  
his enemies of King and his Church. And these imprecations are  
ready for exemplation to all sinners, for their eternal  
condemnation. Yet I will not deny but that the Prophets, by that  
Divine Spirit wherewith they were gifted, might divine some par-

to be utterly rejected of God. Imprecations of holy men recorded in Scripture are sharp two-edged tools, not for every one's handling. When Christ's Disciples would have commanded fire to come down from heaven to consume the Samaritans, he rebuked them, and said *Ye know not what ye say*. Luke 9.54, 55. Particular imprecations against particular persons are for every spirit, but for such extraordinary spirits as Prophets & Apostles had. Yet thus may every faithful spirit testify his holy zeal in this kind of imprecation, by [an] indelible seal to his own conscience, that he is indeed just and true, and reconcilable enemies of the Church. Besides, though we may not make an imprecation against a particular person, yet against his mischievous practice we may imprecations, like those of the Nehemiah's are many in Scripture, as Jer-18.3, Psa-109.14, 2 Tim.4.14.

*For they have provoked thee to anger before the builders?* That is not to say, that they have provoked thee to anger, as others will say, but God. If they have provoked to God, it implyeth that the reproch which is laid upon Gods servants in doing of his work is laid upon God himself. Thus he sheweth that it was Gods glory, and not any self-respect, that stirred up his spirit against those adversaries. Applied to others it may be understood, that when others will say, that he is provoked to anger by others against the builders, to deride them of it, or this, That they had provoked some builders against other builders that were before them. Every way it sheweth the mischief these adversaries did by their locusts.

*And all the wall was joined together* 1 Though there were several undertakers of the work, yet they made the wall every where to meet and knit together as if the same workmen had done all.

*unto the half thereof* ¶ He meant the half of the height of the wall, from the foundation of the middle of it.

*For the people had a mind to stop it* Where there is a willing mind much will quickly be done.

*V. 7. It shall come to pass that when Sanballat and Tobiah* See ch.10.

*and the Arabians* Of whom Gubien, a spiteful enemy of the Jews; was Governor, ch.3.19.

*and the Ammonites* Of whom Tobiah was Governor, ch.1.10.

*the enemies of the Jews* These were some of the Principals of the Philistines, who were always deadly enemies to the Israelites. See on Amos 9.

*heard that the walls of Jerusalem were made up* Heb. *that health* (or remedy) *appeared upon the walls*. See 2 Ch.34.12. Jer.38.22.

*And that the breakers began to be stopped* Which the Baby-2 lonians had broken down.

*then they were very wroth* As Sanballat was, v.1.

*V.8. And desired all of them together* They did not only secretly & in defiance of the work went forward, but in words too against the Jews, but they now proceed by open hostile acts to undo what they had begun to build, and hinder the Jews by all sort of injuries both to *cast down* and *again to Jerusalem*. They say the work is good, or say they thought it high time by force of arms to hinder it.

*and to hinder it* High by *make an error* in it. It may be reference to a person as well as to a thing: q.d. to make him to reverence Nehemiah; as if they would bring him to such a strength as he should not know what to do; or make him sit and leave the work.

*V.9. Nevertheless, we made our prayer unto our God* ¶ *Or, therefore* we prayed. In confutation of enemies make-beliefs-vice by God. For they knew it can confound their enemies, and protect and prosper them.

*that he* (i.e. a watch) True believers will not neglect means, though they trust in God, and call upon him.

*against them* Thus this relative hath reference to the enemies; i.e. as they may be translated *over them*, or *to them*; and then it hath reference to the workmen that laboured on the wall. Both senses tend to the same end, namely, To keep the workmen safe from their enemies.

*day and night* The enemies sought all advantages they could against them, and that day and night; therefore they would be at careful continually to keep themselves safe.

*because of them* Heb. *from the face of them*. That the enemies might not at unawares for such men. Some translate it *for the fear of them*.

*V.10. And Judah* [i.e.] such men of Judah as had the fear of the work, or laboured therein; They complained.

*The strength of the bearers of burdens is decayed* By that labour that they have already taken.

*and there is much trouble* Which lyeth in the way. This they acknowledge as a necessary consequence to them in the work, and might be a means for the enemy to scale the walls.

*So that we are not able to build the wall* To go through with that which remained to be done for perfecting the work. This could not but add much to Nehemiah's care and grief, that the workmen themselves should so mouer.

*because of the Jews* [i.e.] Judah They spake it among themselves; but it came that heartily came to Nehemiah's ears.

*They shall not know, neither feel* They thought to do carry the matter as the Jews should have no intelligence of their purpose before

they were accomplished: For they would come so secretly, either in the night-time, or not like common enemies, as they would undertake and unexpectedly surprise them. *And I was very angry when I heard they said, and said unto them, I will be with you in the midst among them.* Even into the midst of their city; or, of the place where the workmen are together. *And (say them)* Namely, such as are about the work, *and cause the work to cease* [Where workmen are taken away the work cannot go on.]

V. 12. *And it came to pass that when the Jews which dwelt by them* There were Jews mixed with the Samaritans, who though they joined not with their brethren, yet so far favoured their cause as they would not suffer them to be suddenly surprised. *they said unto us ten times* i. e. many times. For a set number is oft put in Scripture for an indefinite number. So Gen. 37. 41. Num.

14. 23. Job 19. 3. Dan. 4. 10. *From all places whences ye shall return unto us, they will be upon you* Or, that from all places you must return unto us. This is that intelligence which their brethren gave them: The former reading imphly that the enemies would in every place be fountains and fountains of mischief to them, or rather, that the latter reading imphly that as there should be no ceasing of the workmen from them. The Jews that brought this intelligence speak as those that were in the city with Nehemiah and others that had the care of the city, and in that respect use this word us, as being of their number, and direct their speech to the workmen, intimating that when the workmen should upon any occasion come into the city, the enemies which the workmen met on the way. The latter reading imphly that the workmen must be careful to come to them in the city when they leave their work for refreshing or rest, if they desire to be safe; or otherwise the enemy would soon surprise them. Some thus interpret it, *Take heed, and be watchful about all those places wherely they may come to us.*

V. 13. *Therefore for us the lower places behind the wall, and on the higher places* Neh. from the lower parts of the place, &c. Upon the fore-said intelligence Nehemiah took care to prevent the plots of his enemies in every place. By lower places he meant the ground, and particularly, the descent of the hill; by higher places, the upper ground, and also towers and forts, whence they might defy the enemies, and annoy them before they came at them. *I even fear the people after their families* Every one by the chief of his own house, so that they might be the most helpful one to another.

*with their swords, their spears, and their bows* Under these three kinds all warlike instruments, offensive and defensive, are comprised.

V. 14. *And I took a day, and took up my spirit, and went to them, and said unto the Nobles, and to the Rulers, and to the rest of the people* See ch. 1. 6. He speaks to those that had command over others, to encourage them cheerfully to lead on those that were under their command; and he speaks to the rest, ready to hearken to their commandments.

*Be ye afraid of them* Fear of an enemy must be removed before he can courageously be withstood.

*I remember the Lord* He encouraged them by the same argument whereby himself was encouraged, Confidence in God. *which is great and terrible* God is great in power to protect those that trust in him, and terrible against all their enemies. *and fight for your brethren* Those that came from the same stock, and are of the same profession.

*your sons and your daughters, your wives and your houses* Mens care for these is not greater than for themselves.

V. 15. *And it came to pass, when our enemies heard that it was known unto us* Mens care in defending themselves, and the care of their families, makes them attempt any thing against them. Luke 11. 39. But security makes enemies bold, Jud. 18. 7. 8. *And God had brought their counsel to nought* All plots and practices are nothing which are against the counsel and will of God.

*that we returned all of us to the wall* By this it appeareth their fear of the enemy made them for a while intermit their work, and stand upon their defence: Wherein they dealt prudently. *every one unto his work* To that task which he had undertaken, or which was imposed upon him.

V. 16. *And it came to pass from that time forth* After that they had heard of the enemies conspiracy, v. 8. and of the disappointment of their plot, v. 15.

*the half of my servants wrought in the work* Though he was a governor, and might have kept his servants to have attended his person, yet in this common, publick, necessary work he caught them to have a share, and to work as well as others. See ch. 3. 30. *and the other half of them* He suffers none of them to be out of employment; but either they work, or guard such as wrought both the wall, the shields, and the bowmen, and the labourers [See 2 Chr. 16. 14. These four sorts are synecdochically put for all offensive and defensive weapons. So v. 13.]

*and the rulers were behind all the house of Judah* To direct and encourage them, and to signify to them what danger was approaching.

V. 17. *They which builded on the wall* Masons, and other workmen.

*and they that bore burdens* Labourers and porters, who were of the meaner sort. *with those that laded* Such as filled bakers with rubbish, or laid burdens on other mens shoulders.

*every one with one of his hands wrought in the work* This is to be understood of such things as could be done with one hand; but such work as required both hands was done with both. *and with the other hand held a weapon* That to they might be ready to defend themselves and resist the enemy, if he should suddenly fall upon them. The main intent of this is to shew that they neither neglected the work nor their own defence. They were to work as if in working they had had every one a weapon in his hand. Their weapons lay by them, and they were ready for their use as if they had held them in their hand.

V. 18. *For the builders, every one had his sword girded by his side* Heb. on his loins. For sword use to hang on mens loins. *and so builded* With their swords by their sides. This was no hindrance to them. Hereby is expounded that which is noted v. 17. The holding of a weapon with their hand made the hanging of a sword by their side, or laying other weapons by them. *and he that sounded the trumpet was by me* Nehemiah had the chief command of all: And having his focus and spies every where, to see where an enemy appeared, and to bring him word, by found of trumpet he could soon give warning to all the people to be watching or watching on the wall, to arm and stand upon their defence.

V. 19. *And I said unto the Nobles, &c.* See v. 14. *The work is great and large* For it was the compassing of a very spacious city round with a high and thick wall.

*and we are separated upon the wall, one far from another* Some wrought on one part, some on another, according to the division.

V. 20. *In what place therefore ye hear the sound of the trumpet* Though they were in divers parts one far from another, yet loud is the sound of a trumpet as they might hear in the most remote part.

*your sister unto us* There was the guard fort, there was the trumpet, one to be there, there were to go, all the forces together, and in an entire body stand against the enemy. For he would be there where the enemy made his approach.

*Our God shall fight for us* This manifested his own confidence in God, and hereby he stirred up the people to be courageous and confident: which they might well be upon this ground; if *God for us, who can be against us* Rom. 8. 31. Hereby much encouraging his people, Exod. 14. 14. Deut. 1. 30. & 3. 22. By their rejoicing together and their confidence in God it appears that they place their confidence in God and ought to use means; and in using means we may and ought to place our confidence in God. V. 21. *So we laboured in the work* Though their fear of the enemy made them prepare against him, yet it made them not lay the wall clean aside.

*and half of them held the spears* This hath reference to the servants of Nehemiah, v. 16.

*from the rising of the morning till the stars appeared* All day long, while the people were working, or while there was any fear that the enemy would approach.

V. 22. *Likewise at the same time said I unto the people* He gives direction for their safety after the work was ended.

*Let every one with his servant* Hereby are meant both such masters as had servants, and also workmen with their labourers.

*ledge within Jerusalem* This is to be understood of the time that the wall was in building; that they should not rove up and down the country, and so be far from one another. *that in the night they may be afraid to us* This questionless was to be done by course. Some were to watch one night, some another.

*and labour on the wall* Namely, after that in the night-time they had had some comfortable refreshing.

V. 23. *So wither* [I] Though he were the Governor, yet he spared not himself; but what he required of others, he was willing to be ready, and forward to put himself on unto. See ch. 1. 16.

*nor my brethren* Such as were fellow-officers with him, *nor my servants* Such as are mentioned v. 16.

*nor the men of the guard which followed me* Because he undertook to be an eye upon the enemy, and to observe his approaches, he had always a company of soldiers attending him, which were as a guard unto him.

*none of us put off our clothes* In this extraordinary case they were extraordinarily watchful; inasmuch as they slept in their clothes and did not put them off in the night-time, to go to bed.

*Leaving that every one put them off for washing* Or, every one went with his weapon for water. Here two readings arising from the ambiguity of the Hebrew words שָׁלוּם, which is translated putting off, signifieth a weapon; and the word translated washing signifieth water. Our Translators conceive that this last clause is added to shew, that notwithstanding they slept in their clothes, yet they were careful of cleanliness; and therefore they were used to put off their clothes to be as much required to wash them. Or if by any occasion they had contracted any legal uncleanness, they

they would put off their clothes to wash, or to wash themselves, according to the Law, Levit. 14. 8. 9. & 15. 16. & 22. 6. The other reading makes this a distinct clause by itself, *they went with their weapons for water*. They feared the enemy as they durst not go out of the city, do not to fetch water, without a weapon, or without armour. In this sense the case of the Jews here was like that Judg. 5. 11. when the noise of archers was in the places of drawing water. Others that take the word *Shiloh* in this sense, understand it of every one providing himself with armour and food, putting water for all manner of food.

## CHAP. V.

V. 1. *And there was* In this chapter Nehemiah care for the good of Israel is further shewn; by his seeing the oppressed, and by his own bounty.

*And he said unto them, I was the rather now made because the people were so held to the publick work as they were forced to neglect their particular affairs, and providing for themselves* [The poorer sort.

*of the people*] The poorer sort. *and of their wives* Wives may well be sensible of their husbands wantings; seeing they and their children are brought unto want through their husbands.

*and his brethren the Jews* i. e. the rich sort. This title brethren is given them to aggravate their oppression: They were brethren to those whom they oppressed. This is the word oft used, especially in the Law, Lev. 19. 25. 33. 39. 47. Deut. 15. 7.

V. 2. *For there were that said, I have a distemper* complains many by several pleads. The first here followeth.

*We, our sons, and our daughters are many* This is premised as an aggravation of the oppression. God had blessed them with a numerous issue, but oppression had made that blessing an heavy burden.

*therefore we take up evens for them* i. e. they were forced to put out their children to be servants for food: They exchanged them for ordinary provision. Thus much is expressed v. 15. It appears to have been a custom for creditors to take a mans children for his debt, 2 King. 4. 1. Mat. 18. 25.

*that we may eat and live* This shews there lay a necessity upon them to let go their children after that manner. They did it merely for a livelihood.

V. 3. *Some said there were that said* This is the second complaint.

*we have mortgaged our lands, vineyards, and houses* Such was the necessity of the people that what they had they were forced to let go. And such things as are mortgaged are commonly let upon till they are paid. *that we may eat and live* This shews there lay a necessity upon them to let go their children after that manner. They did it merely for a livelihood.

*that we might buy corn* Either to sow such land as they had, or for the maintenance of themselves and their families.

*because of the dearth* This aggravated the hard-heartedness of the oppressors: They took advantage from the instant judgement to get other mens inheritances.

V. 4. *There were also that said* Here is a third complaint.

*we have borrowed money for the kings tribute* Though the Kings of Persia gave the Jews liberty to return to their own land, yet they exacted tribute of them. See Ezr. 4. 13. Only the Ministers of Gods house were exempted, Ezr. 7. 24.

*and that upon our lands and vineyards* These that made this third complaint were of better ability than the former. For it seemeth they were able to provide for themselves and families: but that was all they could do. The Kings tribute lay as a heavy burden upon them: And the wealthier Jews would not assist them, but let them their money upon us, v. 7. and took their lands and vineyards for their money.

V. 5. *Yet now ye say* [Is] *is the debt of your brethren* By [Is] they mean their persons. And the comparison here between [Is] and [Is] hath relation to the stock from whence they all came, namely Abraham. By brethren the richer sort are meant, as v. 1.

The meaning is, Though they were poor yet they were of the same lineage that the richer were of; and in that respect ought not to be in bondage to them. See Deut. 15. 78. *Is [Is] also may* indefinitely be taken for humane nature, as [Is], 8. 7. Acts 7. 16.

*our children as for their children* i. e. as free as fathers, and therefore ought not to be bond-slaves. Lev. 25. 39. &c.

*and that which was done by the rich ones, being directly against the bondage of our sons and our daughters to be servants* They had no means to prevent this. Either they must submit to that base condition, or starve.

*and some of our daughters are brought into bondage already* This is added as a great aggravation. Daughters were the weaker sex; and being sold to others, they might abuse them at their pleasure. Their charity also was more in hazard.

*Neither is it in our power to redeem them* The Law gave liberty to redeem the children of the Jews, Lev. 25. 48. but these complain they could have no benefit of that law; because they were so poor that they had nothing to give for their redemption.

*For now mine have our lands and vineyards* See v. 3. if their inheritance

stances had remained to them; they might out of the revenues thereof have paid somewhat for the redemption of their children: but now they knew not which way to raise any means. *6. And I was very angry when I heard they said, and said unto them, I will be with you in the midst among them.* He grieved at the misery of the oppressed, being much moved at their cry and complaint; and he was exceedingly offended at their hard-heartedness and cruelty of the oppressors.

V. 7. *Then I consulted with my staff* Heb. *my heart consulted in me*. Though his passion were moved, yet he would not suddenly do any thing, but seriously considered with himself what was fittest to be done.

*and I rebuked the Nobles and the Rulers* See ch. 1. 16. Though they were great men, yet he spared not to rebuke them, and that in the case of poor men. This is the property of a good Magistrate, that stands in Gods stead, Lev. 19. 15.

*And I said unto them, You will sell every one of his brethren* This was a sin expressly condemned by the Law, Exod. 21. 15. Levit. 19. 36. 37. Deut. 23. 19. and one of the sins that caused their captivity. Ezek. 18. 11.

*And I [did a great evil, namely against them]* This is by most understood of their great counsel called *Sinshim*. He brought the oppressors to their grave. Convinced, that the authority thereof might work upon them, though they were Nobles and Rulers. Or Nehemiah might in his own Council of the greatness of the sin, and stir up that afflicto to be intreated unto him in the redress thereof. Or this phrase may imply that, there being a great congregation of all sorts of people, Nehemiah did openly rebuke the whole assembly, and that the whole assembly, whereby the whole assembly was stirred against them, and the oppressors themselves made ashamed of what they did, and brought to repentance, as v. 14. and others deterred from doing the like.

V. 8. *And I said unto them, now, after our ability, have redeemed you* between the Jews. This was no Pharisaical brag, like that Luke 18. 12. but a known truth, that Nehemiah had made such provision for to make them the more a subject of their oppression, & to make him if an example unto them, that they might imitate him therein. To him it seemed not sufficient to redress the wrongs which others had laid upon the backs of their poor brethren, unless he also redeemed such who were in bondage, and relieved with all manner of necessities such who were in need.

*which were sold unto the heathen* This may be understood of such as were sold for bond-slaves before they had liberty from the Persian Kings to return to Jerusalem. For though there were a general grant to the captive Jews to return, yet such among them as were not only captive, but also servants to any of the heathen, might not go without the leave of their particular masters, which liberty they would not grant, except they were redeemed by a price of money. Such might Nehemiah redeem, and thereby gain liberty for them to go to their own land. Or, some by reason of their extreme poverty might sell themselves, after they were returned out of captivity to strangers and heathen near unto them.

And such having no lack of might in charity redeem them and let them free. This was according to the Law, Levit. 25. 47. 48.

*and will you even sell your brethren?* Will you force them to be subject unto you, by their money and other commodities that they let them have upon interest, as you may have power to sell him to us?

*or shall they be sold unto us?* In humility he puts himself in the number of those that dealt hardly with their brethren. That he was now among them. His meaning is this, That they being redeemed from the heathen, & so made free, it was no reason that they should be sold and made servants to the Jews, their brethren.

*And they that said, we will not sell our brethren* They were so convinced in their consciences of the heinousness of their offense, and so confounded with what he said, as they were put to silence thereby, and had nothing to reply.

V. 9. *Also I said, it is not good that ye do* Nehemiah observing them to be somewhat ashamed of what they had done, deals more mildly with them, and fairly tells them that they had done amiss, and will direct them to redress the same.

*ought ye not to walk in the fear of our God* He gives them to understand that what they had done could not stand with the true fear of God: for if that polluted their souls, they would rather be merciful to those that were in need than cruel. See Gen. 10. 11. & 14. 8. Rom. 1. 8.

*because of the reproach of the heathen our enemies* The nations among whom we live, being our enemies, and Gods enemies, will take occasion to reproach our profession, and to blaspheme the name of our God, if we be cruel to our brethren who are set at liberty by strangers.

V. 10. *I likewise, and my brethren* He meaneth such as were appointed Overseers with him. See ch. 3. 13.

*and my servants* Such came with him to attend his person. *no shall either of them money and corn* As due to us by reason of the command we have over the people, and the care we take for their good. Tribute and customs, allowance and maintenance is due to such as are in authority, Rom. 13. 7.

M m m



I pray you, let us leave off this injury v.7. This good man offering to be at hand of their sin, mildly persuadeth them to leave it.

v.11. *Refuse, I pray you, to them* Refutation must be made of wrong. Lev. 1.4. Num. 3.7. 8c. even this thing! Wrong found out must speedily be redressed. their lands, their vineyards, their olive-trees, and their houses! Vineyards & olive-trees were of great use among the Jews. A King, therefore they who had any good land turn'd a good part thereof to these uses. Under these four kinds are comprised whatsoever a man had to pawn, mortgage or sell away. These Nehemiah would have freely restored without repaying the debt for which they were mortgaged.

also the hundredth part of the money, and of the corn, the wine and the oil, they were to give him. His meaning is, that they should restore all that they had taken upon use: for they used to take the hundredth part of what they lent every month; as, if they lent five pounds (which is an hundred shillings) they had twelve shillings a year; if an hundred pounds, twelve pounds. That which they had thus received for interest, they were to restore again, and that in kind, whether it were money, or any other commodity. For these four, Money, Corn, wine, Oil, are put for all manner of commodities that were given for interest.

v.12. *They said they* They who were touched in their heart for their sin. *we will restore* That which they had taken for interest. *we will require nothing of them* No not that which we lent upon the mortgage.

*so will we do as thou sayest* This sheweth that Nehemiah intended that they should restore their pawns without exacting their debt.

Then I called the Priests. This was a matter of conscience, and it was about conscience of a thing by an oath; therefore the Priests were called to give advice in this case, and to bear witness to the truth and equity thereof, and also to make tender of the oath which was to be taken, and to write the greater away in them that took it. For the presence of the Priests did in a special manner reprove God himself.

and took an oath of them. Some refer them to the Priests, and thereupon infer that those of them were guilty of the forsworn oppression, and that Nehemiah called them to him in private, and tendered an oath unto them to do what was promised before by the people. But that relative particle is best referred to the rich men, who had oppressed, and promised to make restitution.

that they should do according to this promise! Nehemiah feared lest in his absence they should return to their former exactions and oppressions: Therefore he would have them refrain. The like counsel we read to be taken by Aha, who bound his people by a covenant and oath to their duty. Chas. 15.12, 13, 14. This was a pious and pious counsel.

v.13. *Alas! I thought my lap* This rite he used the more strongly to bind them to what they had promised. It is somewhat like that which Christ commanded his Disciples, Luke 9.5. and which was used by the Apostles, Acts 13.11. Such another did S. Paul use, Acts 18.6. and another more much unlike did Ahab use, 1 King. 17.19. Though these several cases be different, yet the rites are answerable one to another.

and said, *So God shall put every man* It seemed he had some what in his lap or skirt of his garment, which he clean shook out.

*from his house* Let him be clean as out of his own house, as one that hath nothing to do with it.

and from his labour. From the benefit of all that he had gotten by his pains and industry.

that performance on this promise! That v.12. By this it appeareth this was not a simple imprecation against that for which he had done, but rather a threat to restrain men from doing the like, implying a denunciation of Divine vengeance against them if they returned to their former sin.

*certain thus be hearken our* This repetition adds the greater terror.

and emptied! Heb. empty, or void. Let him be made destitute of every thing that might lead him good.

And all the congregation! Both those that were guilty of the sin, and others also, even such as were oppressed, and such as heard the tale.

*And said, Amen* importeth a full consent to that whereunto is added. The signification is that they should, through an unfeigned resolution, perform what they had promised; and thereupon they were content to bind themselves to that severe penalty, if they failed in their promise. Others by saying Amen shewed the equity of that which was intended by the imprecation.

and praised the Lord! The offenders praised the Lord, because they were brought to reform their sin; and others, as now praised the Lord for that means that was used to relieve the distressed. Of rejoicing in a solemn oath see 1 Chron. 15.14, 15. Offspring Amen, and praising the Lord upon a joyful occasion, see 1 Chr. 16.36.

And the people did according to this promise! This hath respect both to their present, and also to their after carriage; and it declares the verue of that means which was used for redressing this sin.

v.14. *Moreover, from the time that I was appointed to be their governor in the land of Judah* Here this good man, for example to others, sheweth how he kept them from their right, and also how he sought that he was to others. By the phrase hereof it declared that the authority he had to be a Governor in that land was given him by the King of Persia, and that he did not usurp it of himself.

from the twentieth year, even to the two and thirtieth of Artaxerxes the King! See Ch. 1.1. & 2.1. This time was by Nehemiah's consent limited unto him, Ch. 2.4, 6.

and my brethren! See v.10. *I have not eaten the bread of the governor* By bread all manner of provision is here meant. In all ages it was a custom for people to allow provision to their Sovereign. See 1 King. 4.7, 8c. Herein therefore this good Governor kept his right, which he here alleged, to aggravate their sin who exacted more than they lawfully ought or might have done. In times of necessity and cases of extremity great ones are bound to imitate this worthy pattern. Over-strict handling upon a mans right may prove a great oppression.

v.15. *But the former governors that had been before me, were chargeable unto the people* This he addeth, in a fair manner to check the former Governors for their too strict exacting of their due: thus necessary times, and to shew that their practice was no pattern to him. This is an amplification of his goodness, *and had taken of them bread and wine* All kinds of provision are here meant; both for necessity, as bread, and for delight, as wine.

*besides fifty shekels of silver* Heb. after forty shekels! A shekel in silver is half a Crown; forty shekels, five pounds sterling. After that they had received five pounds a day, they required provision also for themselves and families.

*yet even their servants here used services of the Lord* Servants abused their masters authority, and exacted allowance or fees for themselves also.

*but I did not* See v.14. I did not suffer my servants to do as they did theirs.

because of the fear of God! See v.9.

v.16. *Yet also I continued in the work of this wall* See Ch. 3.30. *neither bought we any land* No, nor any of his followers. They came to the land of Judah, not for their own advantage, but for the good of the people. The like Paul testifies of himself, 1 Cor. 9.4, 5.

*and my servants were gathered thither unto the work* See Ch. 4.2. v.17. *Moreover, there were as my table* Here he sheweth his hospitality, a duty much praised by the Apostles, Rom. 12.13. 1 Pet. 4.9.

*an hundred and fifty of the Jews and rulers* Those were the guests that were such as bare good will to the Jews, and came either because of the great service of the Lord, or to visit Nehemiah, or were sent as Messengers and Ambassadors from others that were their friends. His hospitality was extended to strangers, which made it the more commendable. This is acceptable to God as he sent angels to be entertained by such, Gen. 18. & 19.18, 8c. Heb. 13.2.

*yet I did not require that they should prepare for me daily* Namely, for himself, his servants, and such others as are mentioned v.17. *was one ox, and six choice sheep* This was indeed a great provision for one house, but not comparable to Solomon's, 1 King. 4.23.

*without question he had also Veals, and Goats, and kind of beasts, besides these* but there was no variety. *his family were prepared for meat* There was variety of dishes, and therefore the express kinds and number not set down.

*and once in two days (that is of all sorts of wine)* This is to be taken of such times wherein he feasted his guests. He had his set quantity of wine every day, but on days of feasting he had more than ordinary food, and great variety of wines.

*yet for all this I continued in the work of the governor* See v.14. *because the bondage was heavy upon this people* He meant here, by not only the foreign oppressions of many, but also the great work that lay upon them about building the wall, and other things, and their daily watchings against their enemies.

v.19. *Think upon my God* Remember me. This sheweth that he did, he did in respect to God. His mind was fixed in his God; on him he called to him for help. He makes his petition, not as doubting of Gods good will to him, but as relying on him for some evidence thereof. For what believers expect, they pray for; and what they pray for, with confidence they expect to receive.

for good! The word properly signifies goodness, and so is translated 1 Sam. 7.1. 1 King. 8.6. This it may be taken for a prayer in God, and for the cause or ground of Nehemiah's faith and hope, and of all blessing; q.d. *Think on me for thy goodness sake*. So Psal. 57. But it is also taken here, for good, Gen. 50.20. Thus it is said the end why he would have God to think on him, namely, for some good, benefit or blessing to himself. *according to his own doing* is not to be taken in reference to his own ability, but to the manifestation of the power of Gods spirit in him; which God himself thus expresseth, *not by might, nor by power, but by my spirit*. Neither may we think that he pleads here any merit, but merely grace and favour, such as God bestows upon people. This prayer is three several times cited Ch. 13. namely, v.14, 23, 31.

## CHAP. VI.

Verf. 1. *Now it came to pass* In the fourth chapter is set down how the adversaries of the Jews fought by force and arms to annoy the Jews: In this is declared their cunning, false, deceitful practice, whereby they endeavour to undermine them; and withally, the prudence of Nehemiah in preventing their plots.

*when S. to build it and Tobiah* See Ch. 2.10. *and Geshem the Arabian* See Ch. 2.19. *and the rest of his enemies heard* Many are still ready to take part with the Churches adversaries, 1 Cor. 16.9.

*that I had builded the wall* It was built to the half before the enemies made open opposition, Ch. 4.6. but through Gods blessing on his peoples watchfulness and diligence it was now finished, notwithstanding all their opposition.

*and that I was as a breach in the wall* Herein Through several persons undertook their several party, yet they all agreed where to begin and where to end, that the whole wall was as a wire as if the same men had undertaken all. This breaches began to be stopped, Ch. 4.7. Here all is finished.

*though at that time I had not yet spoken down upon the gate* The lintels and door-checks were made, and the doors themselves framed; only they were not yet set upon their hinges: but questionless they were set up, at least in the night-time; as no enemy could come in by them.

v.2. *And Sanballat and Geshem sent unto me, saying* Here they begin their cunning device, which is to be answered, *that I was not come, let us meet together* They make a shew of reconciliation.

*in some one of the villages in the plain of Ono* Ono was a city of Benjamin, Ch. 11.35. 1 Chr. 8.12. They pretend to make choice of this place, which was near Jerusalem, that Nehemiah might not fear danger, being so near to the city. See Ex. 4.33.

*But they thought to do me mischief* Certainly they had other conspirators with them, which as servants attended upon him, as the men which accompanied Ishmael when he flew Gedaliah, Jer. 41.2. or else lay hid in some near place, as the B. judges did when they caught the daughters of Shilo, Jud. 17.20, 21. They intended either to carry him away prisoner, or to slay him there.

v.3. *And I sent messengers unto them, saying* He suspected some ill intent; therefore he rose not himself, but sent his answer.

*I am doing a great work, so that I cannot come down* There was nothing but complement to their own malicious message, therefore weighty and urgent expressions ought not to give place there. This was a just excuse.

*why should the work cease, whilst I leave it and come down to you* Nehemiah was the chief agent: All things were done by his advice; and his presence made others diligent: his absence therefore would be a great hindrance to the work. See Ex. 4.33.

v.4. *Yet they bring me four times after this sort, and I answered them after the same manner* Gods children should be as resolute in their purposes as enemies are in their plots.

v.5. *Then sent Sanballat his servant unto me in like manner* Before, Sanballat and Geshem sent a joint message together; now Sanballat alone, but that by his own servant to make the message the better received, and the matter the less suspected.

*the fistulness* His impudence made him think that at length he might prevail.

*with an open letter in his hand* Letters were to be sealed; so Sanballat sent this open, to make Nehemiah think that it was no secret, that he wrote which needed to be concealed, but a common matter every where divulged.

v.6. *wherein was written, It is reported among the heathen* A common fame used to be taken for a truth. Wherefore Sanballat, who knew that he did not write upon a mere suspicion, makes common fame the ground of his message.

*and Geshem, faith I* Geshem is taken to be Geshem the Arabian, v.14. If so, then fellow-conspirators agree, one to make the other the ground of their complaints, that so the matter might not come to proof. Or it came to proof, that he might be sure of a witness to prove it.

*that thou and the Jews think to rebel* They lay no less than high challenge to Nehemiah's charge. Enemies able to be bold in their charging of Gods children. So Dan. 6.12. Elish. 8.8. Ex. 4.13.

*for which cause thou buildest the wall* That which Nehemiah intended only for the safety of his people, Sanballat produceth as a ground of rebellion against the King.

*that thou wilt be their King* Namely, King of the Jews. At this time the Kings of Persia were the masters of the letter, it importeth, that though he might fail in some particular expressions of the report, yet in the substance of it he did not; it was to that purpose.

v.7. *And thou hast also appointed Prophets to preach of thee at Jerusalem* Prophets were wont to declare from the Lord, in the alteration of Kingdoms, who should be King; and thereby people were wont to stir up aid and assistance to such a one; as 1 King. 9.12, 13. This made him accuse Nehemiah of hiring Prophets to declare such a thing.

*saying, There is a King in Judah* A proper King, of their own flock and nation.

*And now shall it be reported to the King* i.e. to the King of Persia, that at this time had the jurisdiction over them.

*according to these words* i.e. that Nehemiah affected that Kingdom.

*Now therefore, and let us take counsel together* To prevent the spreading of that report, lest it should come to the King of Persia's ear. He seemeth hereby to imply that report of such a matter might be prejudicial to the Samaritans as well as to the Jews, and that the King might take occasion thereby to keep them in a more treacherous job than.

v.8. *Thus I sent unto him, saying, There are no such things done as thou sayest* A clear conscience makes men confident against false reports. It is like cold water whereinto hot iron is put, Dar. 6.1.

*but thou speakest them out of their own heart* He sheweth that he was not only free from all such practices, but that there was no report of any such thing spread abroad.

v.9. *For they all made us afraid* This sheweth the end rather than the effect of the forementioned report. See v.14.

*their hands being full of work, that they were not able to do* This was the context of the cause, that the Jews hearing that such a thing might be reported to the King, would leave off their work, and labour no more therein.

*now therefore, O God, strengthen my hands* He calls upon God to disappoint the enemies plot, and to strengthen what they sought to weaken. O God is not to be feared. Therefore, some take this to be an exhortation to Sanballat, q.d. *What thou pretendest is to be done to do weak my hands, but strengthen my hands*. Others take it as an express of confidence, in opposition to the intent of the enemy's trust, they seek to weaken, but my hands shall be strengthened.

v.10. *afterwards I came unto the house of Shemaiah the son of Delaiah, the son of Meshai* This Shemaiah might be one of those for whom Ezra sent to inform him about the pedigree of the Levites, Ex. 8.16. but now proved an apostate. He is called the son of Delaiah, because he was of the family of that Delaiah who is mentioned 1 Chr. 14.18. That which Nehemiah suspected of him v.12. that he had made pretence of a prophetic gift; but he was a false prophet.

*who was shut up* He shut himself up, to make Nehemiah think that there was such danger approaching as there would be no safety in being abroad. Prophets were wont by their own pretences and gestures to shew what would befall others; and they thus did by direction from God, as Ezek. 1.1. 8c. Or Shemaiah might have been by him that he shut up himself for devotion sake, to pray to God for the land in general, and for Nehemiah in particular; that he might the rather move Nehemiah to come to him.

*And he said, Let us meet together in the house of God* He being a Prophet might have a chamber there, 1 King. 6.5. and thither he might invite Nehemiah.

*within the Temple* This sheweth what house of God he meant. And he doth thus expressly set it down to put Nehemiah in mind of the safety of the place: it being sacred none would offer violence to it.

*and as he shut the door of the Temple* This he would do, to bring disgrace upon Nehemiah by a counterfeit fear, to draw him from his servants and others that might guard him from danger.

*to get the more power over him, as to do to him the greater mischief* for having him alone fast shut up, they might blind him or slay him, or do what else they pleased unto him.

*for they will come to slay thee* He sheweth this reason to make present of the good he intended to Nehemiah, namely, the preservation of his life.

*ye shall in the night will come to slay thee* This he addeth to prevent what might have been said of the guard that Nehemiah had, and of



*eat the fat, and drink the fweet*] This is a proverbial speech, whereby is granted a liberty of eating the best meat, and drinking the choicest wine. Beasts and fowls that are fat are counted in the best food, Ezek. 34. 5. 1 Sam. 18. 24. 1 King. 1. 11. 16. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

that which was enjoyed them in execution. every one upon the roof of his house. Their houses had for the most part two floors, and those leaded or plastered, so as they might walk upon them, and set tents or booths upon them, Deut. 22. 8. 1 Sam. 11. 8. Jer. 13. 13. 32. 19. Mar. 14. 4. and in their tents. These being distinguished from the courts of house of God, were such as belonged to their own houses, namely the booths of Jerusalem. and in the courts of the house of God. The courts where the people were wont to stand when they came to appear before the Lord. and in the street of the water-gate. See v. 1. and in the street of the gate of Ephraim. See v. 3. 32. 19. Mar. 14. 4. These were undoubtedly are meant every street, from one end of the City to the other. V. 17. And all the congregation of them that were come out of the captivity. From their first coming, Ex. 1. 1. this time. made booths. Some in one place, some in another, v. 16. and sat under the booths. To eat their meat and take their rest; and that for the space of seven days, while that feast continued. for face the days of Jehoshaphat the son of Nave. Or, Jehoshaphat, that was that valiant Conquerour who succeeded Moses in the government, vanquished the Canaanites, and settled the people in Canaan, Josh. 1. 1. i. e. that very time when this feast was solemnized. and not the children of Israel alone. [This is not to be taken as if the Israelites were not at that time observed this feast; for they kept it Ex. 3. 4. 1 King. 8. 65. and sundry other times: But it is to be taken of the extraordinary manner of keeping it. For then, and observe the seven days of this feast, offering the particular sacrifices enjoined every day, yet we do not read that they made such booths. Neither do we read of so great devotion as there here did manifest. The Law required that only the first and the last day of the feast should be an holy convocation, Lev. 23. 35, 36. and though on other days they were to offer sacrifices, yet they might also do the works of their several callings. But these every day gave themselves to reading and hearing the law of God, v. 18. And there was very great gladness. See 2 Chr. 30. 21. 22. V. 18. Also day by day, from the first day unto the last day. See v. 17. to read in the book of the law of God. See v. 13. Such were the booths, as he did that ever day of the feast which he was bound upon only on the first and last days. and they kept the feast seven days. As Ezra was willing to preach, so the people were ready to hear every day; besides the sacrifices which they did on every of those seven days offer up, Num. 29. 32. 33. On the eighth day was a solemn assembly. Heb. a refrain. Namely, from all servile works. As they kept the first day a Sabbath, so they also ended the feast. This eighth day was beyond the seven days of the feast, yet by Law enjoined. On this day they used means for obtaining pardon of all their sins and failings, and also craved a blessing upon what they had done, and upon their after good proceedings. Which Gods word had enjoined, Lev. 23. 39. and Gods people had from time to time observed. Or else end of keeping this feast. Lev. 23. 41. 42.

CHAP. X.

Ver. 1. Now in the twenty and fourth day of this month. This was the next but one after the feast of Tabernacles was ended. For it began the fifteenth day, and lasted seven days. And on the eighth day, which was the two and twentieth other month, was an holy convocation; and it was reported to the feast. On the eighth and twentieth the Israelites were to fast. On the eighth day it was a day of cessation. Now on the four and twentieth they again assembled together. the children of Israel were assembled with fasting. This shews that this was a day of humiliation. And by that which follows we may gather that they had not yet performed what they solemnly covenanted, Ex. 10. 3. 8. By hearing the Law expounded, ch. 8. 8. they came difficulty to understand how great a sin their taking and living with strange wives was, and what judgments they lay liable unto by reason thereof. And being deeply pricked in their hearts for the same, they humbled themselves before God, and testified as much by fasting. See 2 Chr. 30. 2. and with fasting. See 1 King. 1. 17. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 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763. 1. 764. 1. 765. 1. 766. 1. 767. 1.

Sea should be soon be firm and dry. Therefore frequent mention is made hereof, Exod. 15:19. Plal. 66.6. Heb. 11:29. *and their persecutors thou shewest into the deeps* This is meant of the Egyptians, that were drowned in the bottom of the sea, Exod. 14:27-31. The same means that persecuted Gods people destroyed his enemies.

*as a flow into the mighty waters* This is thus exprest Exod. 15:10. *Thou hast led us into the mighty waters*. Both a Stone and Lead are heavy, and quickly fall to the bottom of the sea: So did the Egyptians.

*V. 11. Moreover thou leddest them in the day by a cloudy pillar* For Exod. 13:21. This cloudy pillar was very extraordinary: For while the people abode still, it covered them all over, and sheltered them in the day-time from the parching heat of the Sun; but when they were to travel, it gathered up into the fashion of a pillar, and went directly before them, Num. 9:15, 18. This was Gods fourth mercy.

*and in the night by a pillar of fire* They did many times remove from station to station in the night-time, and then that very pillar was fiery, which in the day time was cloudy. The end of to give them light in the way wherein they should go: And to that fiery pillar was not to burn or consume, but give light and to direct. This pillar directed them to that place whither God would have them to go.

*V. 12. Thou camst down also upon mount Sinai* This is spoken of Gods glorious and terrible manifestation of himself at the delivery of the Law, Exod. 19:9, 16, 18, 20. And it was the fifth instance of his mercy to the Israelites.

*and spakest with them from heaven* The place from whence God spoke was high, and the people law no image, Deut. 4:15, 17, therefore God said to *be spake from heaven*.

*and gavest them right judgments and true laws* Heb. *Laws of truth*, and in their rebellion appointed a Captain to return to their bondage. This aggravateth their rebellion; and manifesteth their extreme folly: And by this it seems that they put in execution what they incited one another to do, Num. 14:4.

*but thou art a God ready to pardon* Heb. *a God of pardon*. This Hebraism hath great emphasis, and implieth that Mercy is essential to God, and that in forgiving none is like unto him, Mic. 7:18. *gracious* Doing what thou dost for thy own sake, and merciful Pitying such as are in misery, yet such as sin, *flow to anger* Forbearing to execute judgment and to manifest wrath, even when men provoke thee.

*and of great kindness* Heb. *kindness* They forsook God by rebelling against his commandments, yet he withdrew not the evidences of his favour from them. Of mans forsaking God see 1 King 9:9, and 11:13. Of Gods forsaking his people see 1 King 14:14. And of Gods not forsaking his people see 1 King 13:13, and 8:77.

*V. 13. Thow when they sinned thou didst not destroy them* Exod. 32:34. *Thou art a God that bringest thee up out of Egypt* In Exod. 32:4. *they sinned* the plural number, implying a plurality of Gods. Here the singular number is used to shew their innumerable impiety, in accounting that calf to be their God, and in ascribing that to it which was wrought by God.

*and had wrought great provocations* This word is translated *blasphemy* in King 2:3. And to ascribe that to an idol which is due to God is plain blasphemy, and cannot but much provoke Gods wrath.

*V. 19. Thou wast in thy manifold mercies* The greatness of mans sin much amplifies Gods mercies in forgiving them, and the greatness of his mercies move him to forbear taking vengeance on him as he deserved him.

*forsookest them not in the wilderness* For thou didst neither destroy them, as they provoked thee to do, Exod. 32:10, nor didst thou offend from being thy people, Exod. 20:18, 19.

*the pillar of the cloud departed not from them day by day, to lead them in the wilderness* Exod. 13:21. *neither the pillar of fire by night, to show them light, and the way wherein they should go* The same thing was both the pillar of the cloud and the pillar of fire: Therefore the one continued as long as the other. And so long as the things themselves continued, so long the use and benefit of them to Gods people continued.

*V. 20. Thou gavest also thy goodly Elders* This hath reference to Gods putting his spirit upon the seventy Elders, Num. 11. Which multiplying of his Spirit upon many was an evidence of his good respect to his people.

*to instruct them* This was the end why the Spirit was put upon them, that the people might have the word to instruct and inform them in the will of God; for it was a Spirit of Prophecy, Num. 11:25, 26, 27.

*and visitest also thy Manna from heaven* Manna continued all the time they were in the wilderness, even till they came into Canaan, and had eaten of the corn of the land, Josh. 14:11. *and gavest them water by thy staff* See v. 15. This water, after it once came out of the rock, ran along like a river through the wilderness, especially in those places whither they travelled, and where they abode, Plal. 78:16, 20, and 105:41. In this respect rock, i. e. the water that came out of the rock, is said to follow them, 1 Cor. 10:4.

*V. 21. For forty years didst thou sustain them in the wilderness* i. e. that they lacked nothing. Neither meat, nor drink, nor any other needful thing, Deut. 2:7. Thus did Christ provide for his Disciples while they were with him, Luk. 22:35.

*thy clothes were not old* Deut. 8:4. The like is said of their shoes, Deut. 19:5. This was as great a miracle as the former; to keep ordinary things from wearing, as to provide extraordinary things from lack. This miracle about Clothes and Shoes was all the more wonderful, because they were brought out of Egypt with their apparel and shoes which they brought out of Egypt with them as continued as found and fresh, and fit for use all the forty years that they were when they first came into the wilderness. But we may think that a child continued to use the same apparel and the same

put on of heart against God himself. *and turned their backs* See 1 King 17:14. *and heard not to his commandments* This is the ground of rebellion.

*V. 17. And refused to obey* This implieth an obstinacy in their disobedience.

*neither were mindful of the wonders that thou didst among them* Gods wonders, man forgot, Job 8:13. *neither were they mindful of his power, justice, mercy, and other properties after an extraordinary manner* The remembrance of them therefore will make man fear God, and trust in him, according to the kind of wonders; but when men forget them, or mind them not, the use of them is clean lost.

*but thou art a God ready to pardon* Heb. *a God of pardon*. This Hebraism hath great emphasis, and implieth that Mercy is essential to God, and that in forgiving none is like unto him, Mic. 7:18. *gracious* Doing what thou dost for thy own sake, and merciful Pitying such as are in misery, yet such as sin, *flow to anger* Forbearing to execute judgment and to manifest wrath, even when men provoke thee.

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same shoes from his childhood to grown age, and that as his stature increased his apparel and shoes waxed larger, and longer; but when any began to outgrow their apparel and shoes, they layed them aside, and took other fit for their present stature; now, which they laid aside was as found and fresh as when they began first to use them; and thus they were fit for others that were of a less stature.

*Deut. 8:4. They travelled much from station to station, and therefore that none of their feet should swell was a great wonder*. This particular is synecdochically put for other like: namely for freedom from all maladies and diseases. It is said, Plal. 105:37, that when they came out of Egypt there was not an infirmity among their tribes: And to they continued all the forty years that they were in the wilderness, none was sick of any disease. Infected multitudes of them died, and that many times suddenly, as Num. 16:49, but that was not by any natural disease, but by extraordinary judgements. So died all that died in the wilderness. Aaron and Moses died upon Gods special appointments, and not of any disease, Num. 10:29, 31, 38. Deut. 34:6.

*V. 21. Moreover, thou gavest them kingdoms and nations* Though this in a large acceptance might be extended to all the Kingdoms that the Israelites inherited, yet the words following restrain it to the Kingdoms that Moses gave them on that side Jordan, Num. 32:1, 2, 3, 33.

*and gavest them into their hands* Some refer them to the Israelites. Then carriers must be taken for parts of the world, and divide for distribute: q. d. God did distribute his people into several parts, some into one Kingdom, others into another. Others refer that relative them to the enemies. And thus the sense is, That the greater number of them being slain, as they remained were, some into one country, or by place, whither they could get, others into other places.

*Thou gavest them the land of Sihon* Num. 21:24, 25. *and the land of the king of Hittites* Hethion of old belonged to the Moabites, but was taken from them by the King of the Amorites, and given to the Israelites from the Amorites, Num. 21:26. *and the land of Og king of Bashan* Num. 21:33, 34, 35, 36, 37, 38, 39.

*V. 23. Thy children also multiplied them* Hitherto have been mentioned Gods mercies to his people in the wilderness: Now he begins to declare the mercies bestowed upon them after their coming into Canaan, Josh. 4:1, 2, 3.

*and gavest them into their hands* This is a proverbial speech signifying that an innumerable multitude; like that, as the land upon the face of the earth, Josh. 2:17, 21, 22, and as the dust of the earth, Gen. 13:16, 2. Chr. 19. It is here used to manifest the accomplishment of Gods promise, Gen. 15:5, 21:7.

*and broughtst them into the land* i. e. Canaan. This God promised, Gen. 12:7, and this the Israelites inherited, Josh. 1:11. *concerning which thou hadst promised to thy fathers* Abraham, Isaac and Jacob are here especially meant: For none of these did inherit the land, Act 7:5, yet to every one of these was the promise made, in relation to their seed; to Abraham, Gen. 17:8, 10, Isaac, Gen. 26:3, to Jacob, Gen. 28:13.

*that they should go into possession of it* As their own inheritance, and that by the gift of the high Possessor of the whole world, who had power to distribute every part thereof to whom it pleased him.

*V. 24. So the children were in* The children of those fathers to whom the promise was made, v. 13.

*and possessed the land* Rec. i. Herein consisted the accomplishment of the promise. This was the means whereby Israel came to possess that land, which otherwise they could not have done. *the Canaanites* Under these are comprised all the nations mentioned, 8, and others like unto them.

*and gavest them into their hands* The gave the Israelites power over the Canaanites.

*with their king* Those who are set down Josh. 12:9, 8, 9, and the people of the land Great and mean, of all sorts.

*that they might dwell in them as they would* Heb. *according to their will*. This is not simply to be taken as if their own will might have been a rule unto them; for God gave sundry directions how to carry themselves towards them. Deut. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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fit and delight. See ch. 11. *and fruit-trees* Heb. trees of food. As Apple-trees, Pear trees, Plum-trees, and the like.

*in abundance* Not content with great men, but almost all sorts enjoyed such grounds. This is a great amplification of the benefit they had.

*for they did eat and were filled* This is an evidence of great plenty, and became fat. This shews Gods blessing upon their plenty, and delighted themselves in thy great goodness. This hath respect to that sweetness which they found in their plentiful provision, rather than in a cheerful spirit quickened up to render thanks unto God, who's great goodness was the cause of that plenty they had.

*V. 26. Nevertheless* Here he returned to an aggravation of their sin: For the greater Gods mercies were, the more heinous were their sins.

*they were disobedient, and rebelled against thee* This sin is counted by God as *unbelief*, and *infidelity*. Sam. 15:23. *and call thy law behind their back* Men use to cast behind their backs things they regard not, Ezck. 33:7. It implies a despising of Gods law.

*and flew thy prophets* 1 Sam. 22:11. 1 King. 19:10. 2 Chr. 24:12. Murder generally is a heinous sin, and cyes of vengeance, much more murder of Prophets, who were special Messengers sent from God, Mat. 23:15, 16, 33, 37. 1 Thim. 2:15.

*which testified against them to turn them to thee* Here he sheweth the end why God sent Prophets, and the benefit which such people might have received by them; which is a great aggravation of their crime.

*And why through great provocations* See v. 18. 2 King. 23:26. *Thou hast delivered them into the hand of their enemies* This hath relation to the time of the Judges, Josh. 1:14. Here he begins to show how God punished the Israelites after time for their transgressions.

*who were their enemies* Josh. 2:18, 18, & 10. *and a time of their trouble, when they cried unto thee* Judg. 3:9, 15, 8:4, 3, & 6, 6, & 10. *thou broughtest them from heaven* See 1 King 8:23. 2 Chr. 6:21. *and according to thy manifold mercies* See v. 19.

*Thou gavest them seasons* i. e. temporal deliverers, such as the Judges were, Judg. 3:9. *Thou gavest them also* i. e. temporal deliverers, such as the Judges were, Judg. 3:9. *Thou gavest them also* i. e. temporal deliverers, such as the Judges were, Judg. 3:9.

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## Chap. xii

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• **Violence on the book of Nehemiah**

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### Chap. xiii

ye saying more words upon Israel by profaning the Sabbath? T. turn to the same fins for which judgments have been executed: the judgments are removed, is to incense Gods wrath more, and to pull down heavier judgments.

V. 19. *And it came to pass, that when the gates of Jerusalem were shut.* Or, the gates of Jerusalem were over-shadowed, i. e. began to be darkened by the shadow of Jerusalem. There were hills on the West-side of Jerusalem, so as at the fun setting light was hid from the gates, and so they were over-shadowed before the Sabbath? Namely, on the evening before it. It is posited by many that the Sabbath began at the evening, and therefore he commanded to keep the gates open to the eve. Or, if it be in the morning, yet he would prevent all buying and selling on the Sabbath-day by keeping out such as would bring in vend commodities on the evening before.

I commanded that the gates should be shut, and charged that should not be opened till after the Sabbath? Namely, till the morning of the first day of the week, so that he only came keeping the Sabbath from being profaned.

And some of my servants (at I as the gates) That such pious might more securely be performed, he appointed such as he knew to be faithful to have an especial care of keeping the gates shut. This he did not rather, that when the gates were open to let in such as should come into the Temple, others, that might sell wares, should not thrust in with them.

That there should no burden be brought in upon the Sabbath-day? v. 15.

V. 15. *So the merchants, and sellers of all kind of ware?* Whether natives or strangers.

lodged without Jerusalem once or twice? i. e. week after week. So greedy they were of gain that they would rather lodge in street than rent their commodities. They hoped that by waiting at the gates they might find some opportunity of entering the City.

V. 17. *Then I testified against them, and said unto them?* He severely lodge ye about the wall? Heb. before the wall. He thought it not enough to keep them who were within the City from being tempted to profane the Sabbath, but also he said what he could keep those that were without from that sin.

If ye do so again, I will smite you with the sword. This implicitly some punishment to be inflicted upon them, as to be put in the stocks, cast into prison.

From that time forth came they no more on the Sabbath? Fear of punishment makes many forbear that which conscience moves them not to forbear.

V. 18. *And I commanded the Levites?* The civil Magistrate has power to command Ecclesiastical persons to perform their duty. 2 Chr. 31. 11.

that they should cleanse themselves? This cleansing imply the very same thing that *sanctifying* doth, 1 Chr. 15. 14.

and that they should come and stand upon the gates? i. e. of the house of God: For what had the Levites to do with the gates of the City? what needed they take care thereof, when the charge was laid upon the Governmental servants? Or what needed they cleanse themselves to keep the gates of the City?

To sanctify the Sabbath-day? By keeping such as were unclean from the house and ordinances of God: For their entering within the gates of Gods house would have been a profaning thereof, especially on the Sabbath-day.

Remember me, O my God, concerning this offering? See v. 14.

And spare me? He pleaded no merit before God, in that he prayed to be spared or forgiven: for he was conscious of his own many failings.

according to the greatness (or multitude) of my mercy? Gods mercy is the ground of mans hope of pardon. True believers to deeply apprehend the multitude and benevolence of their fins, as they are moved thereby to plead the multitude and greatness of Gods mercy. p[re]f. 51. 1.

V. 23. *In those days (off?)* Here followeth a third great comfort which Nehemiah removed after his second coming to Jerusalem. See v. 7, 15.

of Jews? Who were of the holy seed, and professed the true religion.

that had married? Heb. had made to dwell with them. For husbands and wives use to dwell together, 1 Pet. 3.

wives of Athada? Athada was a Principality of the Philistines of Sam. 6. 17, who were of the cursed Canaanites, Josh. 13. 23.

of Ammon, and of Moab? Though Ammon and Moab were children of Lot, Gen. 19. 37, 38. yet they were strangers, without the covenant, and bitter enemies to Gods people. See v. 1.

V. 24. *And their children shall half in the speech of Athada?* This was to be applied also to Ammon and Moab. Their moeths training them up in their childhood, they imitated their speech; which was to suggest an evidence that they imitated also their manners: This shews the mischievous effect of unequal manners: Children are perforce taught.

and could not speak? Heb. they did not learn to speak. They knew not Hebrew, was the better language, nor to which they were most bound in the Jews language? Their fathers were Jews, yet they more

## Chen-Yi

inherited to their heads in G. mothers. All evil is down hill, with mother to evil children as G. children are mostly brought by the mother. *And according to the language of such people* Heb. of people and people. V. 15. And they learned the language of his mother. *and carried them* Or, *reared them*. He did not in his *raze*, and told them that they were his mothers, but they reproved them, and told them that they were their mothers, and they were guilty of the *caufe* whereto they *entred* ch. 10. 29. *And I must certain of them* This is to be taken of some lawful punishment, which, as a chief Governor, he had power to inflict upon them, Deut. 2. 25. *And he made him famous* His holy zeal made him earnest in executing unpartial punishment upon them. This did Ezra to himself. Ezr. 9. 3. *And alone them [was] by God* All lawful oaths: re to be made by God alone, Deut. 6. 13. This oath they had taken before, ch. 10. 19. *And he made him famous* He brought them more particularly and solemnly to take it again. *Te [was] not give your daughters, &c.* See ch. 10. 30. *or your [sister]* Sinful things that parents ought not to do for their children, they must much less do for themselves. *V. 16. Didst Solomon King of Israel [say by thy wives]* By marrying many wives, and yielding to their idolatrous courtesies, 1 King. 11. 2, 3, 8, &c. *yet among many nations was there no king [like him]* In wisdom, honour, riches, and many other excellencies, 1 King. 11. 13. *Who was beloved of his God* 2 Sam. 12. 5. Such as are beloved of God may walk unworthy of his love. *And he made him famous* King ever of Israel. Solomon had many older brothers, but God preferred him before them all, 1 Chr. 28. 45. Adonijah acknowledged thus much, 1 King. 2. 15. *And he made him famous* even his out-laws [*or women caufes*] 1 King. 11. 2, 3, 8, &c. *V. 17. Shall we then hearken unto you* Yes to do as you do, as suffer you to continue to do what you do. *to do all this great evil* Marrying of strange wives was an evil, a great evil, and of a large extent. *to treat ye as ye have treated us* In marrying [strange wives] Because the incestuous marriages brought to humiliate themselves to become infamies, it was an express sin against God. *V. 18. And one of the [sons of Judah]* I. e. one of the Nephtali or grand-children of Judah. For Josephus the Jewish Antiquary said him down by name to be Manasse, who was the brother of Jaddua, High Priest of the Jews, 1 Macc. 1. 1. *the son of Elefai the high Priest* [Ch. 12. 7.] *was [in law to Samball]* By marrying his daughter, the Haronite. See ch. 10. 2. *therefore I charged him from me* Nehemiah lo ordered the matter that incestuous marriages was committed, and thereby shut out from the Temple, and from the house of God, and from the service of God, away from their civil society, and in that respect *charged* from the Governor, so as he could have no access to him. The forefard Josephus saith that his father, in law Samball, with many fair promises of building a Temple, like that at Jerusalem, upon mount Gerizim, had bewitched him in his childhood, and made him to abide at Samaria, where the said Manasse's entertained [under] other Priests and Israelites that had married strange wives, and Samball provided house and lands for them in the dominion of Samaria. It is supposed that the deadly feud betwixt the Samaritans and Jews, Joh. 4. 9, did hence arise. *V. 19. Remember the Oath ye have sworn* *because they have defiled the priesthood* Heb. *for the defiling of the priesthood*. Unlawful marriages were a defilement of that function to those persons that were to married, Levit. 21. 6, 7. *And the covenant of the priesthood, and of the Levites* There was a special covenant betwixt God and his chief Priests, and with all his seed, Mal. 2. 4. more particularly with Aaron and his sons, year, with all his posterity, Levit. 8. 35. & 21. 1, &c. & 22. 8, &c. Num. 15. 12, 13. 1 Sam. 2. 30. *V. 20. This cleansed I them from all strangers* This hath in special relation to the house of writers in the house of God, namely, to all degrees of Priests, Levites, and to all degrees of Israelites and wives. Either he moved them to put away their strange wives and such children as they had by them, 25th. 9. 2, or forced them to leave the Temple and the land. *And appointed the words of the Priest [and of the Levites]* Such courses as David had formerly appointed, 1 Chr. 23. 13, 15, & 16. *carry on as his business* I. e. in that particular place and function which belonged unto him. *V. 21. And for the wood-offering at times appointed* See ch. 10. 34. *And for the fl-fruit* See ch. 10. 35. *Remember the Oath God for you* See ch. 5. 19. This is a twice clofe of the Old Testament. For this is the last history and book thereof. The Book of Esther which is placed after this, is an history of many years before. See the argument before that book. As for the

### Annotations on the book of Nehemiah













**Chap. vi.]** *and the thing pleased Haman*] Heb. *was good in the eyes of Haman*. See ch. i. 21. Evil counsel being agreeable to a man's humour seems good to him.  
*and he caused the gallows to be made*] Malicious men are ready to put cruel projects into execution.

Annotations on the book of Esther.

which the king useth to wear] Heb. wherewith the king clotheth himself. Namely, when he sitteth in State.  
and the horse that the king rideth upon] Kings used to have

an old one: *thou shalt not prevail against him*] A declining Favourite hath  
hope to prevail against him that by the King is preferred be-  
fore him.

## Chap. vi:                      Chap. vii:

## CHAPTER. VIII.

Great that all which the adversary was worth, or could do, would

Annotations on the book of *Esth*

they covered Hamans face] When a King was angry with any, so as he was not willing to look upon him, nor he worthy to behol'd the Kings face, such as stood by instantly covered his face. Thus is the phrase taken Job 9.24. Isa.22.17. See on Gen.24.65.

62-704

V.9. And





# Chap. ix.

**unto [tho] that hated them** This is a description of their enemies.  
**Sec. v. 1.**  
**V. 6. And in Shushan the palace** Shushan is here put for the City, and the name palace is added to it, because the palace was in that City.  
**the Jews [five hundred men]** These questioners were of Hamans faction, and combined together to revenge his death, being put up by his ten sons, who perished with him.  
**v. 10.** It was great houses of Haman thus to rise up against the Jews, notwithstanding the Kings last decree, ch. 8.11. Mordecai's great authority, and the multitude of Jews that were gathered together, and well prepared against their enemies, v. 3.  
**V. 7, 8, 9. And Panbathas, &c.** In these verses are ten Persian names, found in no other part of Scripture.  
**v. 10. The ten sons of Haman** There were a great many sons, but yet questioners he had more, for he had such a multitude as he boasted of them, ch. 5. 13. But it may be these only were of his household of them, ch. 5. 13. But it may be these only were of his household, or at least these only were in Shushan, and rose up in an hostile manner against the Jews; and therefore these only are here reckoned up.  
**the son of Hammedatha, &c.** Or, Ammedatha, ch. 3. 1. 10.  
**flow they** They being Captains of companies that rose against the Jews, were slain in that infurrection. Besides, herein the Jews might have respect to the deed denounced against the Amalekites, Exod. 17. 14. 16. Deut. 25. 17, 19. 1 Sam. 15. 3.  
**but on the fpyl laid they not their hand** They took not away the goods of Hamans sons, or of any others slain by them, though by the goods of Hamans sons they might have taken the fpyl, ch. 8. 11. that it the Kings grant they might have taken the fpyl, ch. 8. 11. that it might appear that it was not a covetous desire of enriching themselves that made them destroy their enemies, but meer necessity, to preserve their own lives. When their enemies were taken away, they left the goods either for the children of them that were slain, or else for the Kings treasury. Exod. 14. 23.  
**v. 11. On that day** Whereon the slaughter was.  
**the number of those that were slain** For an exact account was taken of them, and they were put into the publick records.  
**in Shushan the palace** Sec. v. 6.  
**was brought** Heb. come.  
**before the king** It was particularly made known to him, and a register of them put into his hands.  
**v. 12. And the King, said unto Esther the Queen** He knew that this would be acceptable news unto the Queen, and therefore he himself would be the messenger to carry it to her.  
**The Jews have slain, &c.** Sec. v. 6. 10.  
**what have they done in the right of the King's province?** Though Shushan were the chief city of the Kingdom, fair and populous, yet it was but little in regard of all the cities and other places throughout the hundred fven and twenty provinces: therefore it might well be inferred that the number of those that were slain in Shushan was but small in comparison of those which were slain throughout the whole Kingdom.  
**Now what is thy request further? and it [shall be done]** Many and great were the things which the King had done for Esther, and yet, as was not satisfied therewith, he still enquires what she would yet have more. A loving heart is never satisfied with doing good to such as are quietly loved.  
**v. 13. Then said Esther, If it please the king** Sec. ch. 9. 4, 8.  
**let it be granted to the Jews** They durst go no further than they had express warrant from the King.  
**which are in Shushan** Which have their habitation there.  
**to do as I have said** This hath reference to v. 6. and it implieth a desire to destroy more of their enemies.  
**according unto this day's decree** See the decree mentioned ch. 8. 11. & executed v. 6. It is probable that, though five hundred were slain, v. 6. yet many had escaped who bare a deadly hatred to the Jews, and might seek an opportunity to revenge the blood of Haman, his sons, and the other that were slain. Therefore present that mischief the Queen desired, to have for the Jews to destroy such of their enemies as had escaped.  
**and let Hamans ten fons be hanged upon the gallows** Heb. upon the tree. That very gallows whereon Haman was hanged, ch. 7. 10. This the desired bringing the greater ignominy on his stock, and to make them fear the more vile, and be the more distinguished.  
**v. 14. And the king commanded it so to be done** His love to Esther suffered him not to deny her any thing.  
**and the decree was given to Shushan** As it was there made, so it was there published and proclaimed.  
**and they hanged Hamans ten fons**  
**v. 15. For the Jews that were in Shushan** This is added as an effect of the Kings grant.  
**gathered themselves together** Sec. v. 3.  
**on the fourteenth day also of the month Adar** This was the morrow which the Queen spake of, v. 13.  
**and flew three hundred men at Shushan** So eight hundred were slain in all. Sec. v. 6.

## Annotations on the book of Esther.

**unto [tho] that hated them** Sec. v. 1.  
**V. 6. And in Shushan the palace** This was the chief city of the Kingdom, fair and populous, yet it was but little in regard of all the cities and other places throughout the hundred fven and twenty provinces gathered themselves together. Or, had gathered to himself together. For this hath reference to v. 2.  
**and flood [for their lives]** According to the decree ch. 8. 11.  
**and had fpyl from their enemies** After they had destroyed these here mentioned.  
**and flew their fons and fven thousand** Besides the eight hundred, v. 6. 1. Though the text saith absolutely were fven many, yet, the whole Kingdom being compared to Shushan, it y were but few in relation to them that were slain in that city.  
**but they laid not their hands on the fpyl** This being a memorable matter is now the third time set down. Sec. v. 10. 1.  
**v. 17. On the fourteenth day of the month Adar** The day of deliverance.  
**and on the fourteenth day of the fmon** Heb. in it. Namely, in that month.  
**refled they** This is spoken of the Jews abroad in the provinces. On the thirteenth day began their rest, their danger being removed by the destruction of their enemies; but on the fourteenth their rest was completed; all their enemies being the day before destroyed.  
**and made it a day of feasting and gladness** As their deliverance was extraordinary, so was their praise. They fca day upon to spend it in giving thanks unto God, as to cheer up their spirits, though they, they feasted therein. For feasting is as proper to thanksgiving, as fasting to humiliation. See Neh. 8. 10. Feasting and gladness are joyed together, because the one sweeteneth the other.  
**v. 18. But the Jews that were at Shushan assembled together on the thirteenth day thereof** This was their first meeting, v. 6.  
**and on the fourteenth thereof** This was their second, v. 17. While the Jews in the country were feasting, they in Shushan were destroying the remainder of their enemies.  
**and on the fifteenth day of the fmon they refled, &c.** As their brethren in the country had done the day before, v. 17.  
**v. 19. Therefore the Jews of the villages that dwelt in the woods** Unto the top and down in the country. Gods providence was the wall of defence.  
**made the fourteenth day of the month Adar a day of gladness and feasting** Sec. v. 17.  
**and a good day** Sec. ch. 8. 17.  
**and of feasting portions one to another** See Neh. 8. 10.  
**v. 20. And Mordecai made this thing** This may be taken of the two days which the Jews at Shushan spent in destroying their enemies; and that as a reason of the different day of feasting which they kept. Or it may be extended to all the circumstances about the Jews deliverance from Hamans conspiracy. Or further, it may be extended to this whole book of Esther.  
**and fent letters unto all the Jews that were in all the provinces, &c.** His desire was that they should all agree together about the time and manner of praising God.  
**v. 21. To establish this among them** As a law to be observed year after year.  
**that they should keep the fourteenth day of the month Adar, and the fifteenth day, &c.** Though at the first the Jews in the country kept only the fourteenth day festival, and the Jews in Shushan the fifteenth day only, yet in succeeding times, year after year, he would have all of them, both in country and city, keep both days: to show that we ought mutually to rejoice one another's deliverance. Rom. 12. 15.  
**v. 22. As the days wherein the Jews refled from their enemies** After they had vanquished them. The days of memorable deliverances are to be remembered; Exod. 13. 3.  
**and the month** It will be an help to remember the particulars day, when the month also in which that day fell our shall be remembered. Exod. 13. 2. 8.  
**from which was turned unto them from [from to go]** Thus God can turn the state of his Church from the worse to the better.  
**and from mourning into a good day** See ch. 8. 16. 17.  
**that they should make them days of feasting and joy** Sec. v. 17.  
**and of feasting portions one to another, and gifts to the poor** Sec. Neh. 8. 10. 11.  
**v. 23. And the Jews undertook to do as they had begun** They undertook for themselves as long they lived, and for their posterity after them, annually to keep two days of feasting, as they had done when they were first delivered from their enemies.  
**and as Mordecai had written unto them** Sec. v. 20. 21.  
**v. 24. Because Haman the son of Hammedatha, &c.** Sec. ch. 3. 1. 10.  
**had devised against the Jews to destroy them** See ch. 3. 8. 9. 12.  
**and had cast Pur, that is, the lot** See ch. 3. 7.  
**to confound them** Heb. confound them, as a thing contrived to pieces.  
**and to destroy them** See ch. 3. 13.  
**v. 25. But when Esther came** Heb. when she came. Esther being mentioned before, is here understood.

# Chap. ix.

## Chap. ix.

**before the king** This hath reference to ch. 5. 3. 8.  
**he commanded by [their]** Those mentioned ch. 8. 10. 8.  
**that this wicked device which he devised against the Jews** See ch. 3. 8.  
**should return upon his own head** And the head of all that took part with him. This was accomplished v. 6. 15. 16.  
**and that he and his fons should be hanged upon the gallows** This was done v. 14. ch. 7. 10.  
**v. 26. Wherefore they called these days Purim, after the name of Pur** That is, Lot. Pur is the singular number, and Purim, that is, Lots, the plural. There may be memorials of wicked plots and practices as well as of good; as Babel, Gen. 11. 9. Taherah, Numb. 11. 2. Storms, Numb. 11. 2. The valley of Hamon, Gen. 3. 9. 11. For such memorials call future ages to detect wicked designs. As for this name, it puts a brand upon that evil custom of calling lots for lucky days; and widdall, it calleth to mind Gods wisdom in turning fuch lots to contrary issues, and making them vain.  
**therefore [for all the words of this letter]** In regard of those things which Mordecai had written, the Jews undertook yearly to celebrate a memorial of that deliverance which he mentioneth in his letters, v. 20. 21.  
**and of that which they had fven concerning this matter** They had fven Haman and his fons hanged; they had seen other of their enemies destroyed; they had fven the Queen and Mordecai, both Jews, highly advanced: For these things also they would keep an annual memorial.  
**and which had came unto them** Namely, to their ears, by reports, as Esthers supplicating for the Jews, the Kings reading the Chronicles, the advice that Haman gave whereby Mordecai was advanced: These and other like things came to them by report from others.  
**v. 27. The Jews ordained** Upon the fore mentioned grounds all sorts of Jews assembling together in their several places by a joynt common assent agreed, and set down that which followeth as a law.  
**and took upon them, and upon their seed** Sec. v. 13. They engaged themselves for them, and for their posterity.  
**and upon all [as they joined themselves unto them]** Hereby are meant such as are laid to become Jews, ch. 8. 17.  
**so as it should not fail** Heb. paf. The meaning is, that this resolution of theirs should be as an inviolable law.  
**that they should keep these days** Sec. v. 21.  
**according to their writing** Every Jew which Mordecai had written v. 20. 21. For questioners which they obtained for an annual observance was registered.  
**and according to their appointed time every year** Namely, when fore said last month, and the two days therein, in the accustomed revolution of the year.  
**v. 28. And that these days should be remembered** It hath been usual with Gods Saints in all ages to keep remarkable deliverances in perpetual remembrance. Most of the feasts of the Israelites tended to this, as the Passover, Exod. 12. 17. the feast of Tabernacles, Lev. 23. 43. By this means the memory of mercies is kept fresh, and men are the more kind and fonder turned up to praise God for them. Yea, hereby the whole memory of Gods mercies manifested in one age is propagated to many ages, and fo his have matter of praising God ministered unto them, of believing in God, and of hoping for deliverance from God in their distresses.  
**and kept throughout every generation** Heb. generation and generations, in that the one generation foreshadoweth, succeeding generations one after another continue to praise him.  
**every family, every province, and every city** Heb. family and families, province and province, city and city. All the Jews, in their several provinces, cities and families, were devoted to destruction, ch. 3. 8. 13. 17. The deliverance therefore was of all; and meet it was that praise should be given by all.  
**and that these days of Purim** Sec. v. 26.  
**should not fail** Heb. paf. Sec. v. 27.  
**from among the Jews** That that people should never forget the deliverance, but ever remember it.  
**nor the memorial of them perish from their [ed]** Heb. be ended from their [ed], their posterity. Sec. v. 27.  
**v. 29. Then Esther the Queen, the daughter of Abihail** See chap. 2. 11.  
**Mordecai the Jew** This title Jew was given to Mordecai, not only out of scorn, in his low estate, by his adversary, ch. 5. 8. 13. but also for honour to his nation, when he was highly advanced, ch. 8. 7. 8. 10. 3. Esther and Mordecai, joyn together, to add the more force to this ordinance: For these two were the highest that had been in the Kings name, what else two did, was accounted with all universality.  
**Heb. all strength** In their letter they did press that high authority, that the King had advanced them, the power he had given them, the favour he did bear to them; yea, they pressed the equity of the matter, how acceptable it would be to God, how God himself had commanded as much

## Annotations on the book of Esther.

**in the cases**, and upon these grounds they did not only advise and command upon them to do so. This was to write with all authority, to confirm the second letter. This hath reference to the first letter, which Mordecai alone wrote, v. 10. It is probable that Mordecai wrote his letter about the time that the first feast was kept; and that this was written when the year came about, upon fear that they might be backward in observing it year by year, lest they should exasperate many of the heathen by observing it.  
**of Purim** Or, concerning the feast that carried that name in memorial of their deliverance. Sec. v. 26.  
**v. 30. And he fent the letters unto all the Jews** That all might observe the contents thereof.  
**to the hundred twenty and fven provinces of the kingdom of Shushan** Sec. ch. 1. 1. Judah is here included, for that was a province, Ezra 5. 8. and one of the hundred fven and twenty.  
**with words of peace and truth** With fuch words as gave them assurance that they should live in peace, without fear of their enemies; and that they should enjoy their religion. Or, with kind and loving words, and fuch as were in truth, coming from his heart. Or, words whereby he enjoyed them to keep peace one with another, and hold the truth. Or, words of congratulation, congratulating that peace and quiet which they had, and their faithfulness to God, to their profession, and to those that were over them.  
**v. 31. To confirm these days of Purim** Which were first in joyed, v. 26. and now as continued to be yearly observed.  
**in their times appointed** Sec. v. 27.  
**according as Mordecai the Jew and Esther the Queen had enjoined them** Sec. v. 29.  
**and as they had decreed for themselves** Heb. for their fons; i. e. for their posterity, Gen. 46. 2. 6.  
**and for their seed** Sec. v. 27.  
**the matters of their fufpings, and their cry** Heb. the words of fufpings, &c. That Hebrew word is out for things also, and is here well translated matters. By these matters he meant the occasions that were given to faith, and earnestly to pray unto God, ch. 3. 8. &c. and the manner and time of doing those duties, ch. 4. 16. and the consequences that followed thereupon. This is here let down to show that they ought the rather to be more zealous in praising God, and that time after time, because that for which they praised God was a blessing obtained with long fasting and strong cries, God to praise him, the that had their cries: For this was ever the custom of Saints in their great distresses. Gen. 28. 12. Job. 1. 20. Psal. 121. 13. & 61. 3. & 116. 14. 18. Other take this clause of fufpings, and cryings, to be a matter of their decree, that as they decreed to praise God on the fourteenth and fifteenth days of the month Adar, fo also they decreed to fast and pray the day before, on the thirteenth day, in memorial of the fasting and prayers mentioned ch. 4. 16. and Gods gracious return thereon. For confirmation hereof they say that the Jews use to this days fast on the thirteenth day, and to fast on the fourteenth and fifteenth of the twelfth month.  
**v. 32. And the decree of Esther confirmed these matters of Purim** Her decree made it to be as an inviolable law, which was observed generation after generation, and, as it is said, is kept to this day.  
**and it was written in the book** Hereby is meant fuch publick record which the Jewish had to keep in memory fuch great and weighty matters as fell out about them.

## CHAP. X.

**Verf. 1. And the king Ahasuerus** In this chapter is fuccintly set down the good use that Mordecai made of his high advancement for the benefit of the Church.  
**laid tribute upon the land** Namely, upon all that part of the world which was under his jurisdiction.  
**and upon the ffls of the fea** Such as were inhabited by people, whereof many were within his dominion. This is here let down as one evidence of that good which Mordecai did for the Jews: For it is said that he got an exemption for the Jews from tribute. Other histories make mention of this tribute, and say it was to maintain war against the Grecians, who being then grown mighty, this Ahasuerus (who was by the heathen called Xerxes) did raise against them the hugeft host of men that ever was heard of. We read that at that marriage of Esther, ch. 2. 8. this King made a refufe to the Provosts, to wile, of the accustomed tribute for that season. But now that custom was revived again.  
**v. 2. And all the acts of his power, and of his might** This hath reference to Ahasuerus, who was a mighty Monarch, and much enlarged his dominion.  
**and the destruction of the greatness of Mordecai** Mordecai's greatness fuffly confidered in it self was admirable; He was made greater



## CHAP. I.

Ver. 1. **T**his man's name was Job: and that man was perfect in his ways, and was feared of God, and was upright: and one that feared God, and eschewed evil. Of the Pen-man of this book, see on *Pla. 87.4. Cant. 1.1.*

In this first verse, the principal object of the ensuing History, is let forth by his name, Job. In the land of Uz. By his name, Job. By his virtues and good qualities, perfection, uprightness, fear of God and care to avoid evil.

[illegible][illegible]

and upright) just in all his dealings towards men, Prov. 11:3, Chap. 29: 8, & 6, 37: 27, upright in his ways, Chap. 4: 6, 17: 9, 28: 3, 34: 9, 35: 3, 37: 37, 48: 18, 50: 17, 51: 6, 52: 1, 53: 1, 54: 24, 55: 21, 56: 6, 57: 2, 58: 12, 59: 4, 60: 1, 61: 3, 62: 1, 63: 6, 64: 17, 65: 2, 66: 1, 67: 1, 68: 1, 69: 1, 70: 1, 71: 1, 72: 1, 73: 1, 74: 1, 75: 1, 76: 1, 77: 1, 78: 1, 79: 1, 80: 1, 81: 1, 82: 1, 83: 1, 84: 1, 85: 1, 86: 1, 87: 1, 88: 1, 89: 1, 90: 1, 91: 1, 92: 1, 93: 1, 94: 1, 95: 1, 96: 1, 97: 1, 98: 1, 99: 1, 100: 1, 101: 1, 102: 1, 103: 1, 104: 1, 105: 1, 106: 1, 107: 1, 108: 1, 109: 1, 110: 1, 111: 1, 112: 1, 113: 1, 114: 1, 115: 1, 116: 1, 117: 1, 118: 1, 119: 1, 120: 1, 121: 1, 122: 1, 123: 1, 124: 1, 125: 1, 126: 1, 127: 1, 128: 1, 129: 1, 130: 1, 131: 1, 132: 1, 133: 1, 134: 1, 135: 1, 136: 1, 137: 1, 138: 1, 139: 1, 140: 1, 141: 1, 142: 1, 143: 1, 144: 1, 145: 1, 146: 1, 147: 1, 148: 1, 149: 1, 150: 1, 151: 1, 152: 1, 153: 1, 154: 1, 155: 1, 156: 1, 157: 1, 158: 1, 159: 1, 160: 1, 161: 1, 162: 1, 163: 1, 164: 1, 165: 1, 166: 1, 167: 1, 168: 1, 169: 1, 170: 1, 171: 1, 172: 1, 173: 1, 174: 1, 175: 1, 176: 1, 177: 1, 178: 1, 179: 1, 180: 1, 181: 1, 182: 1, 183: 1, 184: 1, 185: 1, 186: 1, 187: 1, 188: 1, 189: 1, 190: 1, 191: 1, 192: 1, 193: 1, 194: 1, 195: 1, 196: 1, 197: 1, 198: 1, 199: 1, 200: 1, 201: 1, 202: 1, 203: 1, 204: 1, 205: 1, 206: 1, 207: 1, 208: 1, 209: 1, 210: 1, 211: 1, 212: 1, 213: 1, 214: 1, 215: 1, 216: 1, 217: 1, 218: 1, 219: 1, 220: 1, 221: 1, 222: 1, 223: 1, 224: 1, 225: 1, 226: 1, 227: 1, 228: 1, 229: 1, 230: 1, 231: 1, 232: 1, 233: 1, 234: 1, 235: 1, 236: 1, 237: 1, 238: 1, 239: 1, 240: 1, 241: 1, 242: 1, 243: 1, 244: 1, 245: 1, 246: 1, 247: 1, 248: 1, 249: 1, 250: 1, 251: 1, 252: 1, 253: 1, 254: 1, 255: 1, 256: 1, 257: 1, 258: 1, 259: 1, 260: 1, 261: 1, 262: 1, 263: 1, 264: 1, 265: 1, 266: 1, 267: 1, 268: 1, 269: 1, 270: 1, 271: 1, 272: 1, 273: 1, 274: 1, 275: 1, 276: 1, 277: 1, 278: 1, 279: 1, 280: 1, 281: 1, 282: 1, 283: 1, 284: 1, 285: 1, 286: 1, 287: 1, 288: 1, 289: 1, 290: 1, 291: 1, 292: 1, 293: 1, 294: 1, 295: 1, 296: 1, 297: 1, 298: 1, 299: 1, 300: 1, 301: 1, 302: 1, 303: 1, 304: 1, 305: 1, 306: 1, 307: 1, 308: 1, 309: 1, 310: 1, 311: 1, 312: 1, 313: 1, 314: 1, 315: 1, 316: 1, 317: 1, 318: 1, 319: 1, 320: 1, 321: 1, 322: 1, 323: 1, 324: 1, 325: 1, 326: 1, 327: 1, 328: 1, 329: 1, 330: 1, 331: 1, 332: 1, 333: 1, 334: 1, 335: 1, 336: 1, 337: 1, 338: 1, 339: 1, 340: 1, 341: 1, 342: 1, 343: 1, 344: 1, 345: 1, 346: 1, 347: 1, 348: 1, 349: 1, 350: 1, 351: 1, 352: 1, 353: 1, 354: 1, 355: 1, 356: 1, 357: 1, 358: 1, 359: 1, 360: 1, 361: 1, 362: 1, 363: 1, 364: 1, 365: 1, 366: 1, 367: 1, 368: 1, 369: 1, 370: 1, 371: 1, 372: 1, 373: 1, 374: 1, 375: 1, 376: 1, 377: 1, 378: 1, 379: 1, 380: 1, 381: 1, 382: 1, 383: 1, 384: 1, 385: 1, 386: 1, 387: 1, 388: 1, 389: 1, 390: 1, 391: 1, 392: 1, 393: 1, 394: 1, 395: 1, 396: 1, 397: 1, 398: 1, 399: 1, 400: 1, 401: 1, 402: 1, 403: 1, 404: 1, 405: 1, 406: 1, 407: 1, 408: 1, 409: 1, 410: 1, 411: 1, 412: 1, 413: 1, 414: 1, 415: 1, 416: 1, 417: 1, 418: 1, 419: 1, 420: 1, 421: 1, 422: 1, 423: 1, 424: 1, 425: 1, 426: 1, 427: 1, 428: 1, 429: 1, 430: 1, 431: 1, 432: 1, 433: 1, 434: 1, 435: 1, 436: 1, 437: 1, 438: 1, 439: 1, 440: 1, 441: 1, 442: 1, 443: 1, 444: 1, 445: 1, 446: 1, 447: 1, 448: 1, 449: 1, 450: 1, 451: 1, 452: 1, 453: 1, 454: 1, 455: 1, 456: 1, 457: 1, 458: 1, 459: 1, 460: 1, 461: 1, 462: 1, 463: 1, 464: 1, 465: 1, 466: 1, 467: 1, 468: 1, 469: 1, 470: 1, 471: 1, 472: 1, 473: 1, 474: 1, 475: 1, 476: 1, 477: 1, 478: 1, 479: 1, 480: 1, 481: 1, 482: 1, 483: 1, 484: 1, 485: 1, 486: 1, 487: 1, 488: 1, 489: 1, 490: 1, 491: 1, 492: 1, 493: 1, 494: 1, 495: 1, 496: 1, 497: 1, 498: 1, 499: 1, 500: 1, 501: 1, 502: 1, 503: 1, 504: 1, 505: 1, 506: 1, 507: 1, 508: 1, 509: 1, 510: 1, 511: 1, 512: 1, 513: 1, 514: 1, 515: 1, 516: 1, 517: 1, 518: 1, 519: 1, 520: 1, 521: 1, 522: 1, 523: 1, 524: 1, 525: 1, 526: 1, 527: 1, 528: 1, 529: 1, 530: 1, 531: 1, 532: 1, 533: 1, 534: 1, 535: 1, 536: 1, 537: 1, 538: 1, 539: 1, 540: 1, 541: 1, 542: 1, 543: 1, 544: 1, 545: 1, 546: 1, 547: 1, 548: 1, 549: 1, 550: 1, 551: 1, 552: 1, 553: 1, 554: 1,

V. 3. *And there were borne unto him seven sons, and three daughters*  
Here is set out Gods blessing on Job, in giving him so numerous posterity.

[even sons] sons and daughters have their name in Hebrew from **בָּנָה** to build, because they are build up by their parents, and build up the family. Job had more sons than daughters, and his name and family was likely to be spread to much the more, whereas daughters are translated to other mens names and families. The names of females are prefixed in miles, extinguished in females. Hence **בָּתּוֹלָה**, a male, from **בָּתּוֹל**, memory: **אִשָּׁה**, women, from **אִשָּׁה** to forget, For Sen. Secop Chap. 4, 1. 21.  
[three daughters] God shewed his bounty to him, in giving him issue of both sexes.

V.3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the East.] He proceeds to the description of Jobs great wealth and pro-

His substance] His children and riches are declared to commend

his verue in his prosperitie, and his piensence and conforaunce, when God had taken them from him. By substaunce is meant cattle, which were their greatest riches in those times. And for the word is translated, *Exod. 13. Gen. 42. 35. 44. 26. 14.* and so byeth.

Then the shepherds began to say, because they were so much in love with their cattle. The word lignites leues, is threefold, and goats; especially where it is opposed to greater, as *Gen. 31. 16. Levitic. 1. 2. 16.* And so it is used for food and clothing. The word *128 lignites* lignis. 1. *Axex*, *Psal. 8. 7.* 4. A thouldin. *Gen. 31. 26.* So here.

*three hundred Camels.* The Scripture testifies, that there was a great number of these in the Eastern countries, as carry burdens, *Gen. 37. 25.* They were to keep carot, and had some two hundred camels, and some more. And the word *Camels* is used to signify their backs, lame, one, they fit on their burdens (leaves) and on one of their breasts, which they leaned on, when they couched down to receive their burdens.

five hundred yoke of oxen.) Hele were of great use for plowing of the ground, ver. 14. 1 King. 19. 19, Amos 6:12. <sup>17</sup> *Qz* signifies The morning, *Isa* 53: 2, *Ps* anox. Exod. 22. 7. So here, five hundred the asses. <sup>18</sup> *Qz* asses; without distinction of sex, for all his cattle are set down; and there is no distinction of sexes mentioned in his other cattle. And so the word is translated, ver. 14. Gen. 45: 23. The she-asses are exprest, because they were kept more frequently for breed. Such cattle they used to ride on in those parts, *Judg* 5: 10, and *Judg* 10: 4, and to carry burdens also, *Gen* 42: 26, & 44: 13.

him. His children were reckoned before, yet, The word comes from **עָבַד** a servant; Or, very much husbandry. Abundance of fields and gardens to till and dig, Gen. 26. 14. These go together, for where there is much husbandry, there must be many servants. *The harvest of all the men of the North to the richest and noblest.*

and most famous for wealth and honour, of all those that lived in the most Eastern parts, Gen. 23.43. Of great wealth, 1 King. 4.13. His wealth is here largely set out to shew his sincere pity, he forgot not God in great prosperity; which many corrupt heart of his false pity prone unto, Deut. 8.11.—17. & 31.15; 1 Chron. 4.16. Prov. 1.22. and to make way for the praise of his future justice in cleaving to God in the love of forget an enemy, Phil. 4.17—18. *Men of the East*, Heb. *sons of the East*, Gen. 25.6. who lived Eastern in respect of Canaan, Judg. 6.3. Gen. 39.1. 1 King. 4.30. Such were the Arabians, Caldeans, &c. Or, of those Eastern parts, simply considered in respect of the world, for Canaan, in likelihood, was no greater request in Job's time, who is thought to live long before the Israelites conquered Canaan. *East* signifies, 1. Ancient, Deut. 33.15—21. 2. The East. Num. 32.7. So here.

V.4. And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them. Way is now made to the ensuing History of the great crosse, that fell on Job by the losse of all his children.

*his sons*] His daughters did not make feasts, nor invite their brethren, for that might have seemed an immodest act, not becoming virgins; neither had they any convenience to do it, not having houses of their own, but living in their fathers house, as the manner of virgins was, *Judg.* 11. 31. & *Sam.* 13. 7.

went and feasted! That is, no more but made feasts. No journeying here is intended. So, *Go tell thy Lord*, 1 King 18.6. *Go tell that Fox*, Luk 13. 31. Or, came together and feasted. For the word signifies coming, as well as going, Jon 1.3. This added to Jobs comfort, that his children were so loving one to another, and declared their good will by mutual feasting. It was also an addition to his sorrow, when he lost them. The word *feast*, is taken from a word that signifies to drink; for choice wines and drinks, were a principal part of their feasts. 1 King 13. 24. *Eff*, 1. 8. *T* 171 signifies, I feast about any thing. 1 King 18.8. 1. Walking. Gen 3. 19. 3. Passage of ships. Psal. 104.26. 4. Dying, or going out of the world. Gen 15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 7

Here it is taken in the first sense, for going about a business. *Festaled*, Heb. *Made a feast*. For *Made*. See on Chap. 14, 9, or *Bring forth in their houses*! Every one in his own house, according to his turn, For *Houses*. See on Chap. 15, 18, *his day*] it may be each on his birthday, which used to be kept in those parts, Gen. 40, 20, Mtth. 14, 6, and it may be Job kept his before which soon after he curst, Chap. 31, 6. On such a day, as by mutual agreement, came to each ones turn to invite. For *Day*, see on Chon. 14, 14.

sent and called for their sisters | Or, sent some to call their sisters. *St*  
Math. 14. 10. Herod sent, and beheaded John, that is, he sent one  
to behead him; as Mark 6. 27. See more of this phrase on Verse 5.  
They neglected not their sisters, though they invited not them; but  
sent servants to invite them, and attend upon them, showing hereby  
the loving respect they bare to their sisters: Yet no doubt there was  
a special hand of Gods over-ruing providence in it, that Job might  
be the more fully tried, by the losse of all his children in one day.

Chap.

For *sent* see on chap. 14: 26. For *called* on ch. 13: 22.  
 to eat and to drink with them.] To feast with them, *vs* Etcl. 2. 24. I  
 22. 13. Luke 21. 19. The word *ἔσθω* signifies 1. To eat. Exod.  
 18. 7. To devour any thing. v. 76. of this chap. Consumed. H. b. E.  
 28. Here it is taken in the full sense for eating with the mouth

5. And it was so, when the dayes of their feasting were gone about, that Job sent, and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number them all: For Job said, It may be, that my sons have sinned, a cursed God in their hearts: thus did Job continually. The great care that Job had to keep his children in the favour of God, is set down by many particular circumstances in this verse; which shall be expounded in their order.

When the dayes of their feasting were gone about] When all the turnes were over, b. fore this y. b. g. in to feast again. Or, if there were more dayes then one of feasting in one house, Job might offer sacrifice after every severall turn. This shewes his great care of them, that would not deferre the work any longer, than the end of it, in feasting. Job sent and sanctified them] He sent minkings unto them to require them in his name to prepare themselves (as verl. 4. see there in an holy manner to tunc up, b. h. in, in offit).

for them next day. This he doth as a father, and likewise as a master of a family, and Priest of God for their spiritual good. This did he for out the care that Job had of his children's family good. The sanctification here spoken of, contains an expectation of a sacrifice and readiness to attend upon it at the time appointed: As in Numbers 19. 18. the people are bidden to sanctify themselves against tomorrow, that is, to expect flesh then to eat, and to be ready to receive it. Also it may contain a legal or ceremonial kind of purging and cleansing themselves by washing their clothes, abstaining from the marriage-bed, and such like ceremonies. As the people of Israel

are commanded to do against the receiving of the Law, Exodus 19. 10, 14, 15. 1 Sam. 16. 5. John 11. 55. Or, by prayer and fasting the day before, and humbling themselves, they were to fit themselves for the sacrifice, that it might be accepted. And above all, by internal and spiritual means, as mortification, good meditation, Gen. 35. 3. repentance of their errors in their souls, reconciliation to one another; that without uncleanness they might be fathers

or the health, and benefit of their fathers such offers for them, and rise up early in the morning This further illustrates Jobs fatherly care of his children, in that he would not put it off any longer, but the next day in the morning, and that rising early as soon as light affords convenience for such service. A thing noted in Scripture, as a sign of civility in any employment, a Chron. 26. 15. Psal. 101. 8. Jer. 24. 6. & 29. 19. Holy. 15. Also the morning was the fittest time for Gods service, when men were fittest, b. fore they were engaged in their worldly businesses. Therefore that time was chosen by godly men for prayer Psal. 119. 164.

and offered burnt-offerings.] Of which himself might take no part, but they were all offered in fire unto God, and passed away in smoke, and they were turned into ashes. See on Psal. 20. 3. and 37. 20. offering in Hebrew, is lifting up, because the Priest lifts it up on the altar to be burnt, and it mounts upwards in smoke, and the people lifted up their hearts and eyes after it. Psal. 141. 2

according to the number of them all] With seven sacrifices for his seven sons, who made the feasts, or ten, including his three daughters also, who might forget themselves, and offend God in their mirth, as well as his sons: he offered for every one of them an offering of reconciliation, which declared his Religion toward God, and care of his Children. See Levit. i. 10.

For Job [said,] he thought in his heart. For thought is the speech of the mind; so words, of the tongue, Phil. 3. 9. 1. & 14. 1. & 32. 5. Gen. 20. 11. I thought. Heb. said. See on Chap. 16. 1.

especially in his youth, to offend at such times, he suspects the world, that they might be guilty of immoderate mirth, immodest gestures, prodigality, abuse of Gods gifts, forgetfulness of the poor, and other sins of carnal incontinency. For son, see on chap. 14. 21. Eccle. 7. 2. Or, thought unworthy of God, as follows, and cur. c. 12. 1. 2.

3. Job 1. 11; & 2. 9. Because the crime of blasphemy at that time  
was esteemed so enormous and execrable, that men could not endure  
to hear it called by the proper name; but although they had a word to  
express it by, yet they so detested that sin, that they called it by the  
contrary. So a Sodomite and a whore, have their names in Hebrew  
so holies, being both most unholy, Chap. 36. 14. Gen. 31, 50.

in their hearts." Job thought his Children might have some irrelevant thoughts concerning God in the heat and liberty of their feasting. For had he known they had openly blasphemed God, he would have endured it, but would have forbidden them those wicked acts. Yet knowing evil thoughts of God to be sinful, he offers sacrifices for them. For **Heart Feasts** on chap. 15 12.

**What did Job continually?** Heb. **all the days**. Either after each day was ended, or after the courses of feasting were all gone over, and before they began again. The latter is most agreeable to the beginning of the verse, unless each he has feasted agreeably

one day at one time. For Did. See on chap. 14. 9; on Bring forth.  
For Dayes. See on chap. 14. 14.  
V. 5. Now there was a day, when the sons of God came to present

There was a day! That is, a certain time.  
the sons of God: The good Angels, Job. 38 7. Luke 20.36. They  
are Gods Children by creation, according to Gods image, as Adam  
was, Luke 3.38. They are like God in power, wisdom, and holiness.  
came! From doing Gods will on earth, they returned to heaven  
Or, Appeared before God, for the end following. For Came. See on  
chap. 11, 21.

to present themselves.] In an especial manner, or for a special end, it may be, to give an account to God of their service done on earth for the good of his people. So God examines Satan, ver. 8. what he had been in Job. Or, they came to offer him their service in some peculiar business: 25 1. Kings. 23. 27.

Before the Lord!) Or, *by, near the Lord*. So the word is rendered, a King, 21.19, Zech. 4, 1. Gen. 28.8. Thy *thine* stand on the right hand, or on the left, stand on My right, 25. 33. Because of thy iniquity cannot comprehend G. d. in his M. f. 15. 1. But, as for us as a King fitting on his Throne, *thine* our *thine* may be able to understand that which is spoken of him. And his Angels are likened to great officers, that at certain times appear before Kings to give an account of their employment. See the 1. King, 22.19.

**Satan** Heb. *The Adversary*. The article intimates a principal adversary. Art. *The Sin of man*, Mat. 25. 31. That is, The most excellent loss of man. This title is in Scripture attributed sometimes to ungodly men, who flew themselves enemies to Gods people: 28

translating *adversary*. But here it is meant of the Devil, who is the greatest enemy the people of God have, 1 Chr. 21. 1. and is therefore called the accuser of the brethren, Rev. 12. 10. because he not only hates them himself with an irreconcilable hatred, but also labours by accusing them to God, to make him their adversary also, Zech. 3. 1. So the *sons of God*, are sometimes men, but in this verse they are Angels.

came also among them] Heb. *in the midst of them*. Not into heaven; for being once call out, he can come no more there. But it is a similitude taken from earthly Courts, where advocates and accusers come all together: and it intimates unto us, that as the good Angels are ready to go forth at Gods command for the good of men, so is Satan ever ready to further his own malicious plots against them. Neither came he for good, as the Angels did, but presents himself importunately to get a Commission to hurt Job.

V. 7. And the Lord said unto Satan, *Whence comest thou?*

an answered the Lord and said, From going to and fro in the earth, and  
from walking up and down in it.] Satan like a subtle adversary, and  
crafty accuser, lays nothing to Job's charge, till God give him occasion  
to be great against Job, by his ready exception against him, without  
any study or delay, ver. 10. He had sought to undo Job by a popo-  
nary before; now he plots how to do it by a *subversive*.

the Lord [said to Satan] He made his intention known to him by the spiritual way unknown to us. So Angels speak one to another; and as men speak to God in their hearts, Exod. 14. 15. 1 Sam. 1. 13. *Whence comest thou?* ] This question is asked after the manner of Judges, who are to find out mens faults by enquiry. See the text, Gen. 3. 9. & 4. 9. For God knew well enough where Satan had been, and what he had been doing, and that he came with an heart full fraught with malice against Job.

From going to and fro" Zeph. i. 10, 11, & 6.7. 1 Pet. 5.8. Satan hath legs to go to and fro, yet he removes from one place to another in a spiritual manner, as Angels do. He is sometimes in one place, sometimes in another: he is not every where like God; not unmovable like a tree, though he cannot go as men do. Herein is described nature of Satan, who is ever ranging for his prey, as one unquiet, kept always to do mischief. Yet Satan did not intend so much in phrase, for he would not seek to destroy the church.

himself from giving account of the hurt he had done; as if he had  
not have been doing no harm, only I have walked up and down in  
the world, which is permitted to me; like G-hazi his excuse, *Thy*  
*want went no whither, 2 King 5. 25.*  
[in the earth.] For he had nothing to do any more in heaven. See  
notes on ver. 6. For Earth. See on chap. 9. 24.  
from walking up and down in it. He had done nothing in it.

th the earth were the place of his delight and full liberty  
th is the place of his banishment and of refraine, till he  
see his lastime dammed. Luk. 10, 18. R. 1. Job. 14, 9.  
78. And the Lord said unto Satan, Haft thou considered my  
ant Job, that there is none like him in the earth, a perfect  
upright man, one that feareth God, and escheweth evil?  
n not yet boulding out his malice against J. b. God gives  
a fuller occasion by a particular enquiry after J. b. s in-  
ty thou thou considered? Heb. Haft thou thy heart on? That  
alth thou through observed he while conversing so. H. n. 1.

54

ation with  
thoroughly

thoroughly to lift Gods people , Luke 24. 31.  
*my servant Job* Though all creatures be Gods servants, and owe him due *my* and obedience, *Job* 1.19-21. and good men in a more special manner, *Ely* 61.1; yet are they more particularly so styled in hisly *Writ*, whom God doth adorn with most eminent graces; and impley in most eminent places; as *Moses*, *Numb.* 12. 7. *Deut.* 34. 5. *David*, *Psal.* 78. 7. *8. 20. Paul*, *Rom.* 1. 1. *John*, *Rev.* 1. 1. *ye* and *Christ* himself, *Ely* 42. 1. *Marth.* 1. 8. *Job* may be called Gods servant here, because he worshipped the true God, though he lived among idolaters; or else because of his eminent graces mentioned *ver.* 1. and here repeated.

*like him* <sup>1</sup>Thar is, equal to him. For, no doubt, there were many good men alive, who were like Job, though they came forth of excellent graces that were in him, in regard of degrees. So the word is used, 1 Kings 8. 25. & 11. 35. Psalm 86.8. Deut. 33. 26. 2 Sam. 7. 22. Exod. 15. 11. Nibh. 7. 18.

*in the earth* <sup>2</sup>O, in the land. To wit, whether he dwelt. As he was greater in quality then the rest, ver. 3. so also in pity. So the word is used, for a particular region, ver. 10. Psalm 101. 8. Gen. 12. 1. Jer. 5. 20. & 12. 4, 12. & 23. 10.

*a perfect*, &c. The following words were all expounded ver. 1.

*Then Satan answered the Lord, and said, Doth Job fear God for naught?*

*Doubt Job fear God, &c.*] He propounds it by way of question in a kind of admiration, as wondering that God should speak so well of Job, who might leave God for byrinds, as many other rich men did. *for naught*] Without an ample reward, out of pure love: or rather hath he not his reward before hand? as verse 10. He serves thee not as a child, but as a mercenary servant, Chap. 14. 6. The word **למה** sometimes signifieth for naught, or without reward or pay; as here, and Gen. 29. 15. Eze. 31. 21. Sometimes, without cause, or wrong; Job 13. 3. 21. Plal. 35. 7. Sam. 19. 5. & 25. 31. Sometimes, without success, or in vain; as Eze. 6. 6.

*Haft not thou made an hedge about him, and about his house,  
 and about all that he hath on every side? Thou hast blessed the work of  
 his hands, and his [sub]stance is increased in the land.*  
*Haft not thou, &c.* Now he goes about to prove his former ac-  
 cusation, that God did not love God to love, but only for  
 reward. Because he knows that thou wilt to work wonderfully for  
 him, which he perceives in the mighty protection of him and his,  
 and encrease of his cattle, therefore he doth all these righteous actions.  
*made an hedge about him.* A metaphor taken from a field, or a  
 garden, which is fenced round with a wall, or hedge, that no  
 wild beasts or thieves come in to do hurt there. See *Mat. 26, 11*,  
*13. Ely 5, 25*. Hereby in Scripture is intimated Gods special  
 protection of his people from all evil. This is their safe guard.  
 This is sometimes set out by a wall, which is the safety of a house, *Ez 3*  
*19, 9. Zech 2, 5.*

*and about his house]* Thou hast not only protected himself, but also his house and dwelling place; or rather his household, children, servants, his whole family. So the word is taken, Zech. 13. 1. 2 Sam. 7. 16. 25. Gen. 18. 19. Josh. 24. 15. Gen. 39. 5. Luke 19. 9. Acts 16. 34. For *house* see on chap. 15. 28.

*and about all that he hath]* His cattle, and goods. Such things as he hath ab and in the fields.

*Then his brother, Sodom, too, huts, no not the least, can come to him, or his. I though halt not less, much as a gap for any enemy to come in to hurt him, or his, or ought he to hate.*

*Then his brother, Edom, and, bleff d, So that the whole, verbe may come in by way of queſtion, Gods bleſſing ſometimes includes all benefits ſpiritual or temporal; as Gen. 1.2.2. & 4. v Pfal. 1.1. & 138. 15. 45. Sometimes ſpiritual only, as Eph. 1.3. Sometimes temporal only, as Dan. 28.3.4. Gen. 1.21.28. & 9. v Deut. 7. 13. Such like here imports, as appears by the next words, And it is not likely that Saron, who would not acknowledge those graces, that God himself professed to be in Job, ver. g. would honour him so much as to take notice of them under a general term of blessing.*

the work of his hands? Thou hast made all his actions to prosper, Psal. 138. 1, 2. and so hast enriched him, Prov. 10. 22. For *Hands* see on chap. 15. 23.

*and his substance?* Or, so that his substance. Thus this particle is translated, Chap. 7. 15. And it shewes what was the fruit of Gods blessing on his labours; and that not his labour, but Gods benediction, gave him all that increase. 23. 5. 11

part of it that needs, 33, §. 11.  
[substance] Or, catted. See Notes on verse 3.  
is increased [Heb. broken forth. To win, by birth, or opening the  
way by; as Gn. 38. 29. The word properly imports breaking out of  
bounds, and breaking through all things that hinder, so as it cannot be  
expressed in Scripture phrase it often signifies abundant increase of  
living creatures; as Gn. 28. 14. 8330. 30453. Exod. 1. 12. So here  
it lets out a special blessing of God on Job, so that his cattel increased  
immensely, that the fields could not hold them; nor they could not  
be kept within their wonted bounds, but they must break out, and  
seek for food abroad. It is like the bursting out of the pre-

12. 16.---8.  
in the land.] See Notes on vers. 8.  
V. 11. *But put forth thine hand now, and touch all that he hath, and he will cure thee to thy face.*] As if he should say: Thou hast blessed him indeed abundantly, but thou hast not tried him yet. Lay some cross upon him, and if then he do not openly dis honour thee, I should very much marvel.

But] Heb. And; Yet it is often put for But, by way of opposition; as Prov. 14. 1.--6. Or, But surely. Which latter word omitted in the translation, is used for corroboration, or confirmation of a thing; as Gen. 28. 19. where it should also be read, But surely. Satan is confident Job afflicted would curse God.

*But put forth thine hand now!* Verſ. 12. God hath no hands like man. It is therefore a ſimilitude taken from man, who ſometimes puts forth his hand for good to others, as Prov. 31. 20. by giving to the poor. So alſo God opens his hand to feed all living creatures, Pſal. 144. 28. & 145. 16. Or to deliver his from their enemies, Pſal. 138. 7. & 144. 7. Ad 3. 40. Sometimes for hurt: Either when men put their hands out to take away mens goods, as Lam. 1. 10. or ſtrech them out to ſmite or ſtrike others to their hurt, 1 Kg. 6. 2. 1 Sam. 26. 10. or to lay hold on them to impriſon them; as 1 Kg. 12. 4. So God

[illegible]

all that he hath. It seems by this translation, that the Devil intended not a little loss, but much mischief to Job; that he should lose all, and be made a beggar. This is confirmed by Gods large Commission granted to him, ver. 12. And by Satans fervent execution in the verses following, taking away all his children, and cattle, and leaving nothing but a several mangle of each loss to grieve him, and a bad wife to vex him. Others read it, *Touch any thing that he hath.* And this agrees well with what went before, *Thou shalt be beggar*; inasmuch, that he never felt the least loss. Says but some little loss on him, and he is vexed to his face. Satans intention was to bring Job upon a hypocrite. Now a hypocrite is one that is without grace in the loss of all possessions. So the word *touch* is used for any, and that without a negative particle added, Job 1. 2. it *will touch before any other herb.* And it may be so translated; Gen. 1. 16. *Of any tree of the garden thou shalt freely eat.* Prov. 1. 17, in the

and be will.] Heb. if he do not curse thee. Understand, Then say I am a liar, or let me perish. S. the Jews in earnest assertions, leave out the imprecation to be added by others. It is an usual short term of an oath, and of a curse; and the choice of the penalty, if the party speak falsely, is left to God to choose, and to inflict. This short form of speech is often used in Scripture both by God and men; as

to his face) Openly, publicly, impudently, boldly, without shame or fear, or any regard of his Majesty. If thou comest him; he will be angry with thee, and fly in thy face. So, To the face is used, Gal. 2. 11. and expounded ver. 14. before them all. Stran notes the vice whereinto men are commonly sub-<sup>1</sup>je, that is, to their rebellion; and to be content with Gods dealing in time of prosperity, but in time of adversity to curse God openly to his face, Ely 8. 21. Rev. 16. 11. For Face see on ch. 14. 20.

V. 12. And the Lord said unto Satan, Behold, all that he hath is in thy power: onely upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And the Lord [said unto Satan] Here Satans Commission is set down in plain terms, and so limited, that he may not poss: it to do Job any further hurt, till God give further leave.

Behold! A scope of limitation; Job 1. 6. And indeed it might

*Behold!* A note of admiration; as *Hab. 1. 5.* And more than  
from very strange that God at the first motion of Isaare should give  
much power to him over all that Job had.

*all that he hath* All his goods moveable and immoveable. All the  
persons belonging to him, and care. Thou hast thy full desire: try  
him thoroughly. Or, if the former words be read, I teach any thing  
that he hath, then God grants more than Satan asked. Thou thinkest  
every light loss will make him curse me to my face; but thou shalt  
find him to well satisfied, that the life of all will not make him  
to do it. We may marvel why Satan having so ample a Com-  
mission, would spare Jobs wife, and some of his servants. They

also were in his Commission, and he might have destroyed them  
well as the rest, and as much as the cattrell, all which he took aw  
Surely it was not out of love to Job, but for his own ends, that by  
bad tidings of the one, or bad comfell of the other, he might  
draw to curse God

drawn to curle God,  
is in thy power? Heb. in thy hand; as Gen. 16. 6. & 39. 8. Exod. 4. 21. John 3. 35. Satan desires God to put forth his hand and smite Job in his possessions. Now lest Satan should cavill and say, that God smote him too lightly to make a shewy tryall of his sincerity, God bids him to take his possessions into his hand, and dispose them as he pleased. Yet God gave not Satan this power to gratify him, but to declare that he hath no power over the creatures, further than God gives him leave to hurt them. Math. 8. 28.

ger his bodily health and safety. All that belongs to him are in the power, but not his person.

put not forth thine hand.] See Notes on ver. 11.  
[to Satan went forth.] He looked for nothing else, but a command  
to hurt Job. And as soon as he had it, he staid not, nor answered any  
more, but went presently about the work to do Job a mischief. For  
Went forth see on chap. 15. 13. on Go out. And on chap. 20. 25. on  
Cometh out

for the presence of the Lord] Spoken after the manner of men, for he could go no whither out of Gods presence, Psal. 139. 7. &c. This phrase signifies sometimes to go out of the places of Gods special protection, as Gen. 4. 16. or from the place where God had appeared unto any, Jon. 1. 3. Here it is a metaphor taken from a servant, who having received a command from his Master to do some special piece of service, leaves his master, and presently goes about it; as Zech. 4. 6. &c. Many

V. 13. And there was a day when his sons and his daughters were eating and drinking wine in their elder brothers house] Here begins the particular enumeration of Job's calamities. Satan begins with lighter troubles, goes on by degrees, till he come to the greatest, that if light ones could not prevail, greater might. He brings them all suddenly, one in the neck of another, that Job might have no breathing time.

And there was a day] It might well be the first day of the renewing of the course of their feasting, for it was in their elder brothers house, who probably took the course begun. As the first place at Table was usually given to the elder brother by way of honour, Gen. 43: 33. So very likely was the first turn in their mutual feasting, when his sons and his daughters: See on ver. 4. They were eating and drinking wine] Sometimes, his phrase argues riot and excess, as Prov. 31: 4, 5. Math. 24: 37. But here it seems only to import drinking of wine for cheerfulness, which was usual in Feasts, 1st. Hence a feast is called a banquet of wine, 1st. 5, 6, 7, & 8. 2d. However, it came in, in time when Job and they least suspected it, 1st. The 5: 3. See on 1 Kings, 4: 10.

V. 14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them.

And there came a messenger<sup>1</sup> A brief kind of writing, wherein the story is first told; and afterwards a miracle story is included in Sam. 18, 1, 19, 21, and elsewhere, but for brevity sake, the thing is included in the report. This messenger seems to be one of Job's servants, thus called upon the cartel as ver. 15, that was an 'eye-witness of the calamity,' and could tell it out the more passionately to trouble Job himself. And for that reason, the messenger is called a messenger of shame. The fame did Satan hear when, the real were heard by him of one of his own servants. Cf. Gen. 7, 17. A messenger. Sam. 13, 27. 2. An Angel. Gen. 22, 7. Here it is taken in the best kind, for a earthly messenger. For *angelus* is also used in 1. To *plow*, were plowing? See on ver. 3. The word *utrum* signifies 1. To *draw*, or fix the ground for seed. Chas. 4. 8. 3. *conditio* signifies

the affes] Heb. *the free affes*. These being taken away, all hope of breed was gone. See more on ver. 3. Feeding. See on chap. 42. 2. *beside them] Heb. at their hands*. Near them in place; as Neh. 3. 1, &c. 3 Chr. 21. 16, where in the Original it is *at the hand of the*

V.16. And the Sabaeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and I am an escaped alone to tell thee.] This is the first mention of ill tidings that comes to Job's ears; and maketh way for the rest. Satan begins low with oxen, and asses, but means to go as high as children.

place. *Gen. 11:31*, *Heb. Sheba*. 1. It is a company of robbers out of that area. It is conceived that they dwelt in Arabia the Desert, and were given to pillage. Afterwards they were called Sarcenae, not from *Sarah*, but from *Sarcas*, to rob; It is likely *Jab* country, near them, for, *Gen. 11:31* mentions the first booty of them. They were the posterity of *Sheba*, the son of *Jokhan*, the son of *Abraham* by *Keturah*. *Gen. 25:1-3*, mentioned, *Exel. 27:11*, *Job. 6:16*, *Jer. 52:10*, *Ps. 72:1*, *chap. 3*. For the *Sheba* to be *Exel. 27:11*, *Job. 6:16*, *Jer. 52:10*, *Ps. 72:1*, *chap. 3*. It is likely that *Abrahams* children planted themselves in the East one near another. There is another *Sheba* the son of *Ramah* of the posterity of *Cham*. *Gen. 10:7*. But they planted themselves elsewhere, and it is not probable therefore that these *Sarcenae* came of them.

**the Book of Job.** Chap. 1

*fell upon them.* ¶ A metaphor from hunters; who when they have a wild beast in a gin, or floor, and laid a long, fall down upon it, to lay fast hold on it. When Job servants feared no such thing, they were quietly working with the Cattel, or attending on them; ver. 14. then the Saboteans came suddenly and unexpectedly upon them, and flew them. This made the croasse the greater. Such an unlooked for calamity, this word signifies, ver. 16.

*took them away.* ¶ To prey, or a booty from the right owners. For, *Took away* see on Job. 15. 12, to carry away.

*yea they have slain,* [Heb. *they have slain*]

[illegible]

1. A child, or young man, 1 Sam. 3: 7. 2. A servant; For such  
 ordinarily are young. *Eth.* 2: 3. A simple man, or child in understand-  
 ing. *Jer.* 1: 6. Here it is taken in the second sense for a servant.  
 with the edge of the sword ] Heb. the mouth; because it devours  
 and destroys men, as the mouth doth meat, *Deut.* 32: 42. For mouth.  
 See on *Chip.* 15, 5. For *Sword* on *Chip.* 15, 22.  
 Lonely ] This he adds, that job might not comfort himself with  
 the hope of any reviving of his children.

the hope of any remaining to sustain him; therefore Job faith he was  
naked, that is, destitute of all hopes of sustenance, v. 21.  
am escaped alone.] Onely and alone. Two words of one sense  
to shew the greatness of the slaughter, so that it was a wonder that  
one could escape, and also to shew that no further proofe was to be  
expected, but his message to be credited, who onely of all the servants  
there prefent was remaining.  
to tell thee. Job desired to know the cause of his calamities, and

*to tell thee.* ¶ I suppose God would not have left me neither a lively nor a dead man, but he would have left me some thing, which I might have could tell thee to know how to live.

*V. 16. While he was yet speaking, there came also another and said,* The fire of God hath fallen upon thee, and hath burnt away thy sheep and thy servants, and hath consumed thee, and thou art escaped alone to tell thee. This is Jobes second loffe, the former fell upon the unplowed grounds, this upon the pasture, that he might have no hope of breed or meat hereafter.

*while he was yet speaking.* ¶ Before he had made an end of his bad words, the hollice came to comfort on Job, that there was no place left him, but to mourn for those loffe, nor to comfort himselfe, or get strength by good meditation to beat the ensuing loffe, nor liberty to chaine a broken spirit.

the fire of God ] That is a very great fire, for great hills are called  
the mountains of God, Psal. 36. 6. Nineveh a City of God, Jon. 3.

great wrappings, wrappings of God. Gen. 30. 24. For the coming from heaven, as follows; and Gen. 19. 24. and so from by God and not kindled by men, as 2 Kings 18. 38. Numb. 11. 3. So fire is pure, lighting, Psa. 107. 33, 148. 8. Exod. 9. 24. and so here, the fire of the father then the former, and brought about by his own power and policy, that might kindle God's enemy, as well as men, For Fire, (see on Chap. 4. v. 34, 35. For God, (see on Chap. 10. 19. Isaell.) See on ver. 15.

From heaven | Out of the field, Psa. 79. 2. with March, 6. 26. 15. Is. 1. 2. For the Starry-heaven, Gen. 1. 14. For the Air, Gen. 1. 20. Seldom in the old Testament for the heaven of the atmosphere, unless perhaps Psa. 119. 89. For that was not so clearly shown, but in the new Testament, it is called the third heaven.

the *sheep*] See on ver. 3.  
the *servants*] See on ver. 15.  
consumed them] Heb, *Eaten them up*. As if the fire were hungry,  
it had a mouth to eat, and a belly to receive the creature it destroyed.

there might be some hope of recovering the other cattell carried away, verſ. 15. but theſe were quite gone, and burnt to aſhes. For ſuſumed, ſee on ver. 4. on *Eate*. And *I ſolely*. &c.] See the Notes on v. 15.

And I saw among your three bands, and fell upon the Camels and have  
 yred them away one, and flain the servants with the edge of the  
 sword, and I only am escaped alone to tell thee. ] This is Job's third  
 lyheed, which depended him of all hope of inabundance; for now all his  
 lyheed was clean gone. ] See on v. 166  
 the Chaldeans: A people that lived on Casbin, and used not, nor knew  
 of the Lord: they were called Casbin in Hebrew, from  
 Casbin Nabors son, from whom it is likely they defended Gen 11. 22.  
 three bands ] Heb. heads: So called, because every Troop had a  
 chief, or Commander. See Judges 7. 16, 20, and v. 432  
 11. 11 & 13. 17. ] They had one troop to slay the servants,  
 that to drive away the camels.

10





such a day. For that is said to perish, which is out of all remembrance. So the former days of the Nazirite, after he had come near the dead were lost, Num. 6. 12. they were not to be numbered. He was to begin his days again, Chap. 10, 18, 19. Jer. 20. 14 Eccl. 4. 2. *wherein I was born* ] See on Chap. 1. 4. Or, *in which I was to*

born. For it is the Future in Hebrew.  
 and the night | Or, or the night. See and for or, Exod. 21, 19  
 16, 17; & 22. 22. So he would be sure to curl the time he was born  
 in, were it day or night.  
 in which it was said | Heb. he said: To wit, the messenger, who  
 brought tidings hereof to my father, to make him glad. So Gen. 4  
 1. He hid to Joseph, that is, One told Joseph; Or, In which he  
 commanded, that a man-child should be conceived, to wit, God com-  
 manded. So much the world imports, G. n. 1. 3. Exod. 13, 13, Psl. 3,

9. and to it is translated, *Elth. 1. 10. & 25. 1 Chron. 21. 17. O Imperially, it was said. So Gen. 6. 5. He counted it to him if righteousness, is by the Apostle, Rom. 4. 3. rendered, it was counted to him. Or, the night which said. As if the night should utter him done in it, and being a witness of the time of Job's conception, should utter it. A metaphorical speech, taken from reasonable creatures, and applied to unreasonable. See the like, Psal. 19. 2.*

a man child' } Heb. a man. A name taken from strength, and pre-  
valency, in the Original. The news of men-children is more we-  
lcome to parents, or friends, than of daughters; 1 Sam. 4. 10. Gen.  
30. 23, 24. Jer. 20. 15. Not only because the male is the proper sex,  
but also because the father's name is preferred in it. See notes on  
Chap. 2. He meant himself: In which I was conceived. As no  
doubt; Chap. 7. 1. and 14. 1., speaking of man's miseries, he had  
spectacle eye to his own.  
conceived' } Or, born. Or, brought forth. For the time of his con-

V. 4. *Let that day be darkness,* let not God regard it from above *neither let the light shine upon it* ] An execration and amplification of an unhappy day. Let it be swallowed up in eternal darkness; unworthy to have, or give light, that no such unhappy day might

Let that day be darknesse ] Let it be darknesse it self; that it  
moli taken. Let not the sun give it any light at all; or let it be  
clean taken out of the world. Either he wisth it had be. en so far  
or may be so the yearly revolution of it. It would be a great  
suffering many a day for a morning and a fiddie day. All

**Let not God regard it** To make it a cheerful or happy day, but let it be considered an unhappy one. This agrees with the following words. *Satisfied* is an unhappy one. This agrees with the following words.

from above } From heaven, where he is said to dwell, or let him  
not make the Sun shine upon it out of the sky.  
neither let the light shine upon it } To disfigure it from the night.  
See notes on this verse before.

darkness] See notes on ver. 4.  
the shadow of death ] *O, a deadly shadow.* An augmentation adding weight to the former word. The *no* is *dead, incurable, deplorable* darkness, which seizes on the eyes of dying men, whose eyes death is ready to close. *O, such as is on dead men in the grave, where no light comes at all.* Therefore *Gods servants, in danger of death, pray him to lighten their eyes.* Psal. *xx. 3.* *O, the greatest darkness*

such may be felt, *Exod.* 10, 21. 1 he mōlt perilsous darknets, which  
puts a man in fear, and brings him into danger of death; as  
might kill one with the horriblest of it. Where secret snares are  
laid for him in the dark, that cannot be seen, or prevented. Where  
whatsoever men see, seems to present death unto them, or to be a  
image of death. Let that day be full of deadly shadows, dangerous

**Stain it.** *Or, defile it:* *or, pollute it.* Dark hours in a day, stain the light of it, as spots in a well-coloured garment. So the word is used, *Isaï.* 63. 3. *Dan.* 1. 8. *Mal.* 1. 7. *Or, challenge it:* as a thing redeemed, which is in the redeemers power. So *Ruth* 4. 4. If thou wilt challenge it, as a thing belonging to thee, redeem it. *Or,*

kinsman to it: Abide always with it, as if they were of one family.  
 a cloud ] A dark cloud, hindering the Suns light, Exod. 19. 9.  
 Clouds and darkness are joyned, Psal. 18. 11. & 97. 2.  
 dwell upon it ] Abide long, or be much upon it. Not paste away,  
 clouds are carried up and down with the winds, Dwelling, is  
 biding long in a place, So the word is translated, Prov. 7. 11. guide



#### Chap.iv:

the City of Manhattan, N.Y., 497; *James v. New York*, 497.

### Annotations on the Book of Job:

## Chap. iv

Year	Percentage
1950	7
1960	10
1970	12
1980	14
1990	16
2000	18
2010	20
2020	22
2030	24
2040	26
2050	28

### Annotations on the Book of Job.

### Chap.iv:



































**Chap. ix.** all this misery justly, and shall abhor me as a grievous sinner. All this elegantly shews the little hope that Job had to be acquired by God or cured of his pains. Thus good men in passion sometimes wrong God himself.

But read the word **and** again.

\_\_\_\_\_

significance







Ps. 24. 4. or a choice one, Neh. 5. 18. Cant. 6. 9. Job meant, that he was found in doctrine, and upright in life; but Zophar takes him, as if he meant, that he was free from all error and sin.

\_\_\_\_\_

**Q**











Chap.xiii.

did well weigh his greatness. Others, thus, *Doth not* : and so it thers  
the cause why they dealt so deceitfully, to win, because they did not  
cast their eyes upon Gods greatness, who would not endure to be thus  
deduced, though weak men might.

make you afraid.] It signifies a great fear, or affrighting, as 2 Sam. 5. 5. Eith. 7. 6. Isa. 21. 4. Gods greatness is invisible, but if

## Annotations on the Book of Job

Cushi; come what will, I will venture to deliver the message to David.

Figure 1 consists of two line graphs, (a) and (b), plotting the rate of reaction against temperature. Both graphs have a y-axis labeled 'rate of reaction' and an x-axis labeled 'temperature'.

Graph (a) shows a straight line starting from the origin and increasing linearly with temperature. The line is labeled 'a'.

Graph (b) shows a curve that starts at the origin, rises steeply, and then levels off as temperature increases. The curve is labeled 'b'.

## Chap xiii

Gods iudgement fear. For Come. secon Chap. 15. 25.

Age Group	Percentage of Respondents
18-29	85
30-49	80
50-69	75
70+	65

## Annotations on the Book of Job

[ To hinder him much in his plea, and which he parties in the very next











understand it of them alive, and render the fence thus, Hew troubled while he was alive with his own misery, and grieved for his own troubles; but now he takes no notice of what befalls his posterity. *Ans.* I understand it of the dead man, set out like one alive, and brought in complaining of, and mourning for his sorrows; but more intended by it, but that he is not afflicted with any good or evil, than that he others; yea, like an hard-hearted man, regards not his own posterity. So living & ads are attributed to dead men. *Chap.* 21. 33. & 1. 17: 18. & 17. 13. 14. 16. 14. 9, 10. This last fence is very emphatical, and agrees well with the scope of Job in this place.

## CHAP. XV

[illegible]

Y. 2. Should a wife man utter vain knowledge, and  
with the East-wind? | Bilphaz having heard all this, Job ha-  
ven't, What! faith he, Dost thou think I should be a  
wife, and well satisfied with those words that are vain, and lighter  
than the East-wind? | Yea, I say, if it contained great wisdom; Yea, I  
East-wind, to blow hollow words out of his swelling breast |  
he speaks here by a simile, he declares in vain, as the  
verif, and comes to the particular, that in the fourth verif,  
Come! he speaks like a man in choler, in a chiding way, as  
should be, to talk thus? Dost it become thee? Certainly  
not, for thou art a man, and shouldst be a man, and not a  
child. Such rhetorical questions are frequent in the Book of  
Job 3. 2. 1. 2. 3. They are to come to the heart, and confidence  
of Job friends, and suggest he felt no need. For to appear a  
man (as Job said) is to thinkest thyself no need. For to appear  
his friends, Job yet felt, though he would not speak particularly  
at first. There be changes him come, and declares, what the  
words were.

words were  
uttered) *Heb. answer.* See on Chap. 4, v. 8 & 1.  
[*with knowledge*] *Heb. knowledge of the mind.* The word *mind* signifies the wind, Chap. 19, v. 2, *signifying* that ofno soul but empty like the wind, Eccl. 1, 2, 3, *some one* of the winds blowing in the earth, where the wind sometimes blows, Gen. 1, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817

[illegible][illegible][illegible]

thy iniquity <sup>thy iniquity</sup> See on Cal. 1. 1.  
iniquity <sup>thy iniquity</sup> thy iniquity. How couldst thou speak so wickedly  
thou couldst not a very rotten heart. But the former reading agree  
with the coherence of this verse with the former; as also with the  
following verse.  
And thou shalt say <sup>And thou shalt say</sup> Or, though thou shalt. Thou shalt do  
spake against party and man, and chiefly undermine it by thy words  
on ver. 4. For 1. though; see Chr. 30. 9. The meaning is, The  
highest of speakers is; either then plainly.  
the tongue. This word, 1P. 1. 7, signifies that member, which  
call the tongue, Mat. 11. 3, a sign or words for the tongue  
the chief instrument of speaking. Prov. 25. 25, a sign of the  
nation different from others, Bil. 1. 11, a sign of the nation that  
tongue or language, Le. 66. 18, s. Any thing, Isa. like a tongue

wedge of gold, *Joth. 7. 1. 6.* A bay of the sea that runs out of its tongue, narrower to the landward, as the tip of the tongue, put the mouth. *Joth. 15. 8. Isa. 11. 15.* 7. A flame of fire, which like a tongue, narrowest at top, *Isa. 5. 24.* Here it is taken in a cond sense for *Jobs* speech, or words, as the mouth was before this verse.

of the craft.] See on Chp. 9. 12. 13.  
 v. 6. *Thine own mouth condemneth thee, and not I; yea, thine  
 lips testify against thee.* [Thou mayest think that I deal too  
 harshly with thee, in judging thee to be a wicked man, and an hinderer  
 of thy; but I shall need no witnesses to prove it for thy own words  
 have dropped from thee, have abundantly proved. See the like,  
 26. 55. Luke 19. 22.  
*Thine own mouth.]* See on ver.  
*condemneth thee.* Of impurity and hinderance of Religion in o  
 such a manner.

[illegible][illegible]

thing more. For his sons were made; before man,  
with thou made the word 7/71 properly imports the being  
of man with pain by the mother, Psal. 11, &c. and the  
comes to signify our being brought forth of a passion, or thing, Ps.  
8. 14, 15. See  
before the hills] A proverbial speech, to our antiquity, or rat-  
terity, for the hills were made at the beginning of the world,  
in likelihood appeared our of the Chaos before other parts of  
earth, and that was before the world, must be eternal. Hills be-  
fore the hills, are used to our eyes. So much this phrase is  
pomp, Prov. 8. 1, Psal. 90. And so much is incarnate, the na-  
tural. It is as much as if Eliphaz had said, Dost thou think  
thou wast before all men, and knowest more than any man,  
what of this age? or dost thou think yet more highly of thyself,  
that thou wast from eternity, and knowest as much as God? Thine av-  
er thoughts. Which is the argument, that he wears down the pride  
of him, in the beginning of his speech, to him, Chas.  
V. 8. Here heard the secret of God: and dost thou refrain  
me to thyself? Here he doth more fully explain his meaning, &  
he intended not only to charge Job with conceit, that he was wis-  
er than men, but also that he knew Gods determinations for  
eternity.

Chap. 13. 7. For the various significations of this word,  
on Chap. 13. 7.

the *forest* Heb. in the *forest*. This is, last thou before the world was, been in Gods private council, and heard what was secretly the determined? Jer. 23. 18, 22. One verb included in another, 1. *Turn aside*, that is, turn back, and come hither. The word signifies, 1. A thing kept secret, Amos 3. 7. 2. consultation, which is to keep secrets, lest things agreed upon being made known may be disappointed, before they can be effected, Psal. 55. 14. 3. A assembly, or council of men met together secretly to consult about matters of weight, Jer. 6. 21. Here it may be taken either in the first or in the third sense.

of God? See on Chap. 4. 9. & 11. 5.

and dost thou refrain wisdom to thy self? Dost thou deny it to a posterity, and appropriate it to thy self? One verb included in another.

like a | ther. See before in this verse, on the word *sebet*. The like arrog  
ut of | cie Job had objected to them. Chap. 13. 2

V. 9. *What knowest thou, that we know not? what understandest thou, that is not in us?* He proves that Job was not so full of knowledge, as he boasted, nor was nor of Gods privie counsell, for he knew no more then thy. And so confutes Job with his own words; Ch. 12. 3. & 13. 2. For the meaning of this verse, see the Notes on the places; for the words differ little, and the sense is the same.

10. *For they are both the gray-headed, and very aged men, and  
 elder than thy father:* it is likely he held respect to civic words of  
 Job, Chap. 1.2. *as, with the ancient is wisdom.* Thou couldst not (as  
 Eliphaz) bid us make thy words, as things unknown to us, and not  
 heard of before, nor call youth in our faces to disgrace us, as if all  
 equity were on thy side: for we have received from our parents as  
 teachers, who were elder and wiser than thou, yea then thy  
 fathers, things more excellent, and more hidden mysteries, than thou  
 couldst, and therefore our knowledge is more ancient, and more gray-  
 headed, than thine; and therefore by thine own argument, more fit

*with us etc.]* Some think that he means, that himself and Bild were ancienter than Jobs father, though Zophar might be younger than Job, as seems by Jobs answer to him, (Chap. 12. 12. and there it read it, *There is a grey-headed man among us*, (meaning himself) *of a very aged man*, (meaning Bildad) So runs the Chalde Paraphrase. But that is doubtful, as appears by the notes there, And the Chalde Paraphrase makes Zophar older than Jobs father. It may be more simply, *There are ancienter men than thy father now alive*, and not other Countries only, but in ours, of whom we have learnt what is spick, and find them to be of our mind. And these should know more than thou by thine own argument.

Notes on Chap. 12-13, where both these words are expounded.  
much elder than Heb. more in days; then see Chap. 8.2.  
thy father } The word **אב** in the original comes from **אָבָה**,  
desires, or to delight in a thing, because most men desire children, and  
parents take more pleasure in them, than in all their possessions, Gen.  
15.2, & 30.1. 1 Sam. 1.8, 11. The word signifies 1. An immediate  
father, Ruth 4. 2. Ancestors, [Gen. 21.3]. 3. Rulers in a Com-  
munity-Wealth or Family, 1 King. 5.13. 4. Teachers, 2 King. 2.  
5. A Conserver; for rulers and teachers, and relievers, take care of  
others; as parents do of children, Chap. 19. 16. 6. The first inven-  
tor of things, Gen. 4. 20. For children were not abroad then to learn  
the way of thought of their fathers, and continued ordinarily in the same  
trade, Gen. 47.3. **אָבָה** is taken in the first sense, for Jobs among  
the fathers.

V. 11. *Are the consolations of God final* as that is in the secret thing that's here? Here Jobs friends go on that there is no deriding and vilifying Job, as that one thought too highly of himself and too meanly of them, and that in this verse, and the two verses following. He proves it by an effect of this pride, in the beginning of this verse, consent of divine consolation. Which is let out by the bluntness of the end of this verse, and in the 12. verse, to wit, the confidence of him, and impotence striding either out of too much confidence, or of too deep level of his miseries. And this confidence made him to be so confident of the recovery of his health, and regain of God. The summe of the matter is, that he should have found that these comforts which we bring there, as it were from him, that they are too slender belike, and not for that liking: double that they lyeth hidden in them (some greater and more profound wisdoms, then every man knoweth.

**Job** 11 seems they are frightened by this; but they should not be so. For the Lord is not moved at any strange creature. See the like question of **Isaiah** 40, **Isaiah** 41, **Isaiah** 43, **Isaiah** 44, **Isaiah** 46, **Isaiah** 47, **Isaiah** 48, **Isaiah** 49, **Isaiah** 50, **Isaiah** 51, **Isaiah** 52, **Isaiah** 53, **Isaiah** 54, **Isaiah** 55, **Isaiah** 56, **Isaiah** 57, **Isaiah** 58, **Isaiah** 59, **Isaiah** 60, **Isaiah** 61, **Isaiah** 62, **Isaiah** 63, **Isaiah** 64, **Isaiah** 65, **Isaiah** 66, **Isaiah** 67, **Isaiah** 68, **Isaiah** 69, **Isaiah** 70, **Isaiah** 71, **Isaiah** 72, **Isaiah** 73, **Isaiah** 74, **Isaiah** 75, **Isaiah** 76, **Isaiah** 77, **Isaiah** 78, **Isaiah** 79, **Isaiah** 80, **Isaiah** 81, **Isaiah** 82, **Isaiah** 83, **Isaiah** 84, **Isaiah** 85, **Isaiah** 86, **Isaiah** 87, **Isaiah** 88, **Isaiah** 89, **Isaiah** 90, **Isaiah** 91, **Isaiah** 92, **Isaiah** 93, **Isaiah** 94, **Isaiah** 95, **Isaiah** 96, **Isaiah** 97, **Isaiah** 98, **Isaiah** 99, **Isaiah** 100.

*[small with thee]* Heb. too little for thee. Dost thou fight them, as things beneath thee? Dost thou expect greater promises from God to draw thee to repentance, than we have given thee? It seems too hard, because thou art so flow in hearkening to us.

*Is there any secret thing with thee?* Art thou by some secret revelation better acquainted with Gods mind than we? It seems in thy thought, and therefore despisest our counsels. *Blazphaz* speaks this with a kind of contempt. See the like speech, 1 King. 22.4. Others read it, *And the word gently spoken to thee.* So it is translated, 1 Sam. 15.6. But the former agrees best with the scope of the place. For the word *גַּלְיָה*, *a thing*, see on ver. 3 of this Chapter.

§ 1

W. J. Th.



## Chap xv.

not till his enemy sets on him, but runs apace, and sets here

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

ty on  
him.

to erre, or go out of the right way; Metaphorically  
out of Gods way, as Psal. 119. 78. And because,  
misled by others, therefore it signifies also, to be deceiv-  
ed, as in general sense, Gen. 30. 33. I have been deceived.

to sin; or, go-  
men are often  
ed. It may be

are deceived: Or, it may be taken particularly for a man misled by riches, and his own corruption; And then it is likely, he thought: Job to be such a one, that had abused his prosperity, and been misled

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**Chap. xvi.** Annotations on  
 is not *aforged*] See on ver. 5. It doth not cease, nay, it is not at  
 all killed.  
*and though I forbear*] To speak, argue, or complain. Whether I give  
 my sorrow a vent, or keep it in, all is one, I finde no ease.  
*what am I eased*] Heb. *what goeth from me* ? What part of my  
 grief goes away by speaking, or silence ? Not a dram, nay, not a  
 scruple. My sorrow will not be a whit the less. For the words, see on  
 Chap. 14. 10.

[illegible]

lecks home [1] I am too far from being cal'd by speech, or silence, that n  
point needs [2] God hath dealt more kindly with me formerly, but now  
lates [3] I am  
[4] G 2:1 Spoken to in the next words, and named, as the author of  
of the troubles; in the continuance of Jobs complaints, ver.  
So the antecedent is named after the relative, Psal. 87. 1-3. And  
and argues a great indignation, as if all men should punish my Gods Saints  
troubles, though he did not name him. So God is understood, Or, the enemy,  
sometimes in their grief. So God is understood, Or, the enemy,  
9. &c.; that is, my grief, ver. 6. Or, your, hath carriage, ver.  
2. Or, but it is most likely he means it of God, and so lets our  
author of his sorrows here, and the effects of it after.  
hath made me weep 3 With those manifold afflictions, press

me to lose, ver. 6.  
*that* ¶ Now he turns his speech directly to God, and charges  
 with his miseries: before he spake but obliquely of him to his sister.  
*He hath made me weary.* Now he saith directly, *Thou hast made*  
*solate all my company.* This flows, that he meant God in the fore-  
 part of the verse, though he named him not, And it may be he  
 look up, or point to heaven, when he said, *He hath wearyed*  
*Chap. 19. 26.* where it is likely he pointed to his body, when he  
*Womans distress* this, Ch. Chap. 13. 28. 1 Cor. 5. 53. 54. Thus  
 in gifts sometimes complain to others of them, whom they com-  
 plain to God, and tell them of it, to their faces,

34. I thou hast left me none of mine to comfort me in my misery  
great addition to trouble. His wife was left, but for a vexation,  
tany; by his commission, might have raken her away as well as his  
dren, Chap. 2. 12. and doubtles he would have done so, had he  
had his house vexed so.

V. 8. And thus *he filled me with wrinkles*, which is a witness against me: and mine *eyes* rising up in me, beareth witness against me: now let out the effects of his pain and grief, the sweat of his face, and his tears, which appeared in his face, shewing that it is none other but himself, who is the author of his affliction. *Chap. 15. v. 27.* As Eliphaz said it was with ungodly men, *Chap. 15. v. 27.* I am not fat, nor callosities of fat on him: *Job* confesses that he neither has fat, nor callosities of fat on him: *Job* confesses that he neither would deny, that Gods hand was heavy upon him: *Job* would not deny, the wrinkles in his face, would fully witness it, if he were leanness, which he disfigured all his body, would manifestly show it. And thus *he filled me with wrinkles*, which is a witness against me: *Job* confesses that nothing is left but my skin, at the flesh with lines and wrinkles: the usual fruit of great and long sorrow is converted into wrinkles: the usual fruit of great and long sorrow is converted into wrinkles: *Chap. 22. 16.* But that I should be translated, cutting off, *Chap. 22. 16.* But that I should

which is a witness against me 17 That my griefs are not for countenance, for nor my troubles small, but very great, verſ. 6. Ch. 17. for they have worne away. Or, that thou art very angry, and doſt puniſh me as an ungodly man. By laying theſe facts upon me, thou doſt confirm the evil opinion my friends have, who have urged theſe my heavy preſures, as a testimony of my indignation againſt me.

*and my [sinner's]* The falling away of my flesh, by consequence of my forces and sorrows.

*rising up*] Taking life from my pains: Ironic. Or, like a coming from his seat, and standing up to give in evidence against himself. *Ps.* 137. 31. For he continues still in a confusion to a judgment. *Or,* being in me. So it might be taken for being. *Math.* 11. 19. *standing in me,* that is, abiding with me so long. For the *11th* Hebrew words for *on* *Chap.* 14. 12.

*me*] I in my body. *Or,* against me. To wit, to bear witness against me, as follows in this verse. So it is said, *Num.* 23. 19. *search witnesseth*] Deposest, as a witness before a Judge.

*Or,* giveth witness, see on verse 1. *and* *Chap.* 15. 6.

*to my face*] Openly against me. It goes not behind me.

tell me so, Chap. 1. 17. My leane body, being like an anatomy, doth  
as a witness produced against a man, and brought face to face to con-  
vince him, tellsthe that which my friends accuse me of, that thou count-  
est me a wicked man, because thou fettest me below the condition of  
ordinary men. Or, *In my face*. which being most conspicuous to  
all men, sheweth my leanness most of all. For the word, see on  
4. Chap. 1. 10. on the word countenance.

[illegible][illegible]

who hateth me" Heb. and he hateth me. His blows upon Gen.  
 to that that they may seem to come from inward hatred, Gen.  
 23, 8. so. 15. Chap. 33. 10. of this Book.  
 he graseth upon me with his teeth Or, against me. In like  
 or contempt, or as a sign that he will destroy me. Psal. 35. 16. And  
 before, ready to devour a poor Lamb, and preparing the instruments  
 of his destruction, Exodus. 13. 27. The Hebrew word  
 this teeth, threatening, threatening, Psal. 37. 12. The Hebrew word  
 70. 1. Signifies and tooth, Exodus. 13. 24. Ivory, or an Elephant  
 tooth, being 18. 3. is the crack of a rock, which is sharp like  
 a mine engine, 18. 3. Here it is used in the first sense.  
 mine engine 1. God, who carries himself as an enemy to me,

child-  
 ne not  
 itnesse  
 putteth his eyes upon me ] Make them to sparkle for anger,  
 a glittering sword, Psal. 7. 12. Before he do pierce me through  
 his sword, he doth it with his eye, and terrifies me, as a sword  
 whetted, and drawn forth by an enemy.

V. 10. They have *gaped* upon me with their mouths, they have *leaped* upon me like a *sheep* *trampled* *underfoot*, they have *gathered themselves together* against me. Job in the eleven following verses, reckons up the various fruits of wrath kindled against him. As first of all, his friends are permitted to blash his reputation, by occasion of his troubles, in this Verse. Hereupon he takes occasion to repeat his own blasphemy, *verf. 11. 12.* and present, *verf. 13. 14. 15.* he did, in placing against his friends here is very bitter. As if he had said, I have leaped upon me violently with open mouths, as if thou hadst wallowed me down at one morick; and tearing upon me, and thus with mockes and revilings, have buffeted me, as it were, and threatened me about the face.

They 3 Wicked men, who were Gods instruments to disgrace  
He speaks in the third person. *They*, but he might have said, *Thou*.  
is likely he meant his three friends, who had condemned him  
wicked man. He pays them in their own coin. *They*, under general  
reus, condemned him for an hypocrite, and he, under general  
feins them out for scoffers. And he speaks in the plural number,  
not He: because he aimed not at Eliphaz alone, who spoke  
but at the other two also, who spoke before, and were bitter

him, as well as Eliphaz,  
*has gaped upon me with their mouth* [ As a wild beast of  
mouth wide to swallow down his prey, to have they sought to  
my good name by reproaches and abuse. The phrase *gaped*  
imports a great desire of taking the life away, as Phil. 2,  
Sometimes, a strong endeavor to blast a man's reputation;  
35, 40, 18, Lam. 2, 16, 16. So it is taken here. See ver. 50  
The Lord has often chastised his friends withal, to give a definite note  
reputation: 21 Chp. 6, 27, and 12, 4, 17, 2, and 19, 12,  
word, *mouth*, see on Chp. 15, 5.  
*they have smitten me on the cheek reproachfully* [ Smiting  
cheeks was a token of the greatest disgrace, not to be forgiven

greivess of the blow; or wound, as of the dignity of that part of the body, which is smitten, to wit, the face, 2 Cor. 11. 30. Plal. 3. 7 Mic. 5. 1. Lum. 3. 30. 1 King. 22. 24. His meaning is, My friend have disgraced me as much with slanders, as if they had openly struck me upon the face. Jer. 18. 18.

they have gathered themselves together against me.] Not only severely mocked me, but come together with a purpose to do it, Psal 35. 15. It is likely he aims at his three friends, who upbraid one another in censuring him for a wicked man. Or, *They have filled themselves upon me*; That is, They have glutted themselves with my sorrows, Exod. 15. 7. Or, *They have filled themselves with matter to plead against me*. Or, *Then came he full against me*.

V. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*] Here it is manifest, that he charged God, as the author of his troubles, and it appears hence, that he meant him, ver. 7. 8.

God] See on Chap. 8, 3, 5.  
*hath delivered* included in another. See on Chap. 11, 10.  
 & 12, 14. *There is one another included in another.* He *hath delivered* him into the hands of wicked men, to deliver to them me for my price. See on Chap. 15, 8. So Plal. 68, 18. *Thou hast received us for our iniquity, that is, to give to men, as it is expounded, Eph. 4, 8.* So all Pl. 25, 22. *Thou hast healed of fire on his head.* Heb. *Thou shalt take coals of fire on his head;* that is, *Thou shalt take them off from the beard, and put them upon his head.*  
*to ungodly 1.* The singular for the plural. To ungodly men, as appears by the end of this verse, and in the verses following. He hath given him into the hands of Chaldeans and Babylonians to spoil me, *Chal.*

and turned me over ] Made me to fall into their hands.  
into the hands ] Given me into their power to strip me of all I had.  
See on Chap. 1. 12. & 15. 23.  
of the wicked ] See on Chap. 2. 17.

**V. 12.** *I was at ease, but he hath broken me asunder: he hath also taken me by the neck, and shaken me to pieces, and set me up for his mark.* [As if that were not enough, that God had given him into the hands of wicked men to spoil him, or they had not malice or power enough to hurt him, he chargeth God in this verse for his greatest enemy. As if he said,

entmy. As if he thought, that men could not have done him too much hurt, if God had not joyned with them. And it appears, Chap. 1. 16, 19. That the destruction of his sheep, servants, and children, was by fire and wind from heaven, which no man could fend, and therefore Job here attributes them to God.

I was at ease] He now exaggerates his present misery by his former felicity. I was quiet, or in a plentiful estate; for outward plenty brings ease of body, and content of mind, Psal. 30. 6. Jer. 49. 31. Zach. 7. 7. Psal. 122. 6. 7. Chap. 29. 6. My sorrow is now more, because I am left off of a prosperous estate; into a

miserable one, *but he hath broken me asunder* [Some learned men conceive the word to signify breaking of grapes or olives in the fat, to make wine or oil. The weight of calamity had pressed out the juice of all their prosperity. Mr. Broughton expresseth the sense well, reading it thus; *I was wealthy, but he hath undone me.* And we call undoing men, breaking them, to wit, in their estates, *he hath also taken me by the neck*] Like a Wrestler, who takes his enemy by the neck, and then flings him down, and wounds him. Heb. *but he hath laid hold.*

ne hath laid hold on my neck. The word properly signifies the hinder part of the neck, opposite to the throat, which men lay hold on to pull their enemies down, Chap. 25. 26. Sometimes it is used figuratively, to set out an hard heart, as *Lai*, 48. 4. Sometimes, turning the neck to the enemy, sets out flight in War, *Pal*. 18.40, which is translated turning the back, *Exod*. 23. 27. Here it is taken literally, as was said before.

and *(shaken me to pieces)* He sets out his great pain, by very great and high expressions; of breaking aunder, taking by the neck, flinging him to pieces, shooting at him, as at a mark. *He hath scattered me* signifies to break a thing into the least pieces, and then throw them all abroad: like an earthen pot broken, whereof one piece flies one way, another, another way, so that it cannot be pieced together again. This argueth an irrecoverable losse of health and wealth. For so Job thought, his miseries were so great. See Psal. 2, 9. Jer. 23, 29. And *for me up*. Heb. *And made me rise*. For the word, *for* on Chas. 14, 2, 3.

to observe, because all men observe the mark carefully, that they

directed their arrows aright to it. It signifies sometimes a prison,  
 where men are carefully observed, and kept; that they may not escape,  
*Ps. 38. 28*. But that signification will not fit here.  
 V. 23. *His enemies compass him round about, he cleaveth my reins  
 and doth not spare; he poureth on my gall upon the ground.* I  
 goes on in the similitude of flooding at a mark, or rather of war. God  
 wicked men, or rather forces to afflict me who will not misse the  
 mark, but hit home; and shoot the arrows of affliction and pain into  
 me up to the head. He shews the effects of these sharp weapons, and  
 by choice allegories makes it appear that he endures most grievous  
 in his inward and most noble parts.

*His* ] Gods instruments appointed by him to afflict me.  
*archers* ] The word comes from **צו** which signifies both m-  
ny and great. For in war there are many archers, and in the qu-  
very many arrows to shoot. And *Jobs* fores as they were many in  
great, so they had made many and great wounds in him. So this wound  
is used for archers, *Jer.* 50. 26. It appears that hereby are to mean  
his friends that mocked him, but his foes (that like sharp arrows his  
made deep wounds in him) by that which follows in this verse, an-  
those that pursue.

compassie me round about.] As souldiers go round about an enemy to shoot their arrows into him on every side, that no part of him might escape unwounded. And indeed Job had many arrows shot at him. He had many afflictions upon him. Heaven shot fire against him to destroy his carrel, the aire, wind to destroy his children, his wife and friends reproaches to trouble him, and God floures in him.

[illegible]

and doth not spare.] He shews no manner of compassion towards me, but goes on with all manner of extremity against me, and inflames my grievous wounds on me. Or, He adds wounds to wounds, and doth not cease, Chap. 37. 23. Lam. 2. 2, 21.

He poweth out my gall upon the ground.] He hath wounded me mortally as it were, like one flung into the gall, the bag wherewith being broken kills the party, Chap. 20. 15. So Job made account his foes would certainly kill him. It hath his name in the Original from bitterness, for nothing in the body is more bitter then it. For the word ground, or earth, see on Chap. 9. 34.

*He breaketh me with breach upon breach*, he runneth upon me like a gyant. He expounds here, what he meant by not sparing: inflicting many wounds without pity.

*He breaketh me with breach upon breach* [ Heb. upon the face of breach : with continual breaches one in the neck of ano-<sup>r</sup> he without any intermission, Plal. 131. 2. & 42. 7. Either he means his body broke out with fresh sores daily, or alludes to the messengers of his losses coming fast one after another, Chisp. 1. 14. &c. From the time he began to afflict me till now he never left tormenting me, nor gave me any rest.

*he runneth upon me* | Alfoon as any occafion is offered, he runs upon me prefently, as one greedy to defroy me, Chap. 15. 16. Or, *he runneth againft me*. To wit, with a weapon in his hand to run me through.

*like a gyant* | Or, *like a ftrong man*. He hath ruftid in upon me with all his ftrength, and hath fhewed the uttermoft of his power againft me, coming on me fuddenly as a ftrong warrior on a weak enemy to defroy him. It comes from a word that fignifies to prevail, for ftrong men or gyants ufe to prevail in war.

V. 15. *I have fowed sackcloth upon my skin, and defiled my home in the dust.* Job now ha. h relation to Eliphaz his words, Chap. 15. 25. shewing that in all these troubles he had not swelled against God, as he had hinted there, but that forgetting his former dignity and prosperity he had abased himself, and put on apparel suitable to his sorrowful condition.

*There forew'd* Some interpret it thus, My affliction is so great, that I have not only put on sackcloth, but kept it on till, as if it were once for all, fallen to my skin, as expecting continued troubles. I had once for all put on sackcloth; but now have, answerable to my condition. Others say, *There with* I put on, when my great losses befel me. *Chip*, i. now clothes to my skin by reason of my losses, as if it were sewed to it.

*[sackcloth]* Some take it as an act of humiliation, for it was an usual thing even for those that were wealthy to put on sackcloth in token of grief or of prayer.

spoken of sorrow, when Gods judgements were upon them, as 1 King.  
21. 27. 2 King. 6. 30. Jon. 3. 5. Others think he did it out of ex-  
tream poverty, as if he had no better clothes left to wear, and there-  
fore was forced to wear coarse sackcloth, such as men carry corn in,  
Gen. 42. 25. Josh. 9. 4. It was therefore very troublesome to a man

all of force, as Job now was, *Isa. 3. 24. Am. 8. 10.*  
upon my skin ] He wore it next of all to his skin, and therefore it  
 was the more troublesome.  
and defiled ] *Or, wallowed.* The word signifies an action with  
 contempt.  
my horns ] My strength, power, and honour; and whatsoever is ex-  
 cellent for me. For the horns is most eminent in many four legged  
 beasts, and with it they defend themselves, and assault their enemies. The  
 word *horn* signifies, 1. The horn of a beast. *Dan. 8. 3.* 2. A horn  
 of sound. *Mich. 7. 3.* 3. A vessel of horn to carry oil in.  
*1 Sam. 16. 1.* 4. An hill, which stands higher than  
 the rest of the ground, as a horn is highest in a beast. *Isa. 5. 1.*  
S K 2 S Strength,





V. 7. Mine eye also is with *tear*. [He now sets out his troubles, and sorrows by literally, as if they had made him a blind anatomy, and rather the shadow of a man, than a true man. Man in his prosperity is but a shadow, Psal. 39. 5, 6. 1 Chron. 29. 15. much more in his misery.]

series, and other mens deriding of him, Job shewes  
that he had not cast off religion, and the feare of God,

Job 31. 26. 3. the morning when the light first appears,

Neh. 8, 3. <sup>again, Chap. 4.</sup> V. 16. *They shall go down to the bars of the pit, when ow*

rest together

ther in the dust.] Here Job concludes what shall become of himself and his hopes of prosperity. They must be lodged together in the dust.

**Job.** My hopes, ver. 15, or My purposes and thoughts of prosperity, Ver. 11. Those things ye promise me, and my heart would be willing to hope for. Shall vanish clean away, as things buried in the dust. For his wealth could not go with him to the grave. Or, may ground, for his wealth could not go with him to the grave, he is broken in heart. Belike you think I shall be rich in the graves, who promise so much to me, for I have no hope to be rich in this world.

**to the best.]** To the most inward parts, which uphold all the rest. I shall be utterly stripped of all prosperity, as if all my riches lay below me in the grave. The word is translated Strength, chap. 18. 13. And the strength of a city, Dan. 2. 3. for they keep the gates of the city, that the enemies cannot enter. And then the sense may be, Riches are as far from me as, as they were buried under ground deep, where I could not come at them. See the like expression, though the Hebrew word differs, Job 24. 4.

**of the pit.]** See on chap. 7. 9. when Heb. *Job*. But it is also translated when, and fits out a time rather than a condition: see on chap. 14. 14. so it is translated, Plal. 53. 6.

**our.]** The word is added to explain the place. When I and I shall be lodged together in the grave. Neither you nor I shall ever see me prosper in this world. We shall both be dead before that time. Or, when I and my hopes shall both be gone out of the world, *Or defend.* When we shall go into the graves, or lie quiet in it.

**together.]** One with another, Chapter 3. 17, 18, 19, & 30. **in the dust.]** Or, *shall be in the dust.* Which is likely to be quickly. The latter end of the verse may be thus read, *when I shall lie alone in the dust.* This is when I bring forth of all my wealth in the dust, for I shall lie alone in the grave, chap. 1. 21. And that the word *will* is used for *alone*, see on Exod. 3. 1. so it is translated. Against a man only, Job 34. 19.

CHAP. XVIII.

**Ver. 1.** **Then answered Balaam the Shubite and said.** In this second conflict Balaam rather intends against Job in a sharp and angry oration, then disputes. He contends that however Job go about to defend himself, yet it might appear by those judgments, which now lay on him, and which God did use to lay to him, that he was no more than a man, and that he and his fellows did not act any on none but ungodly men, that he and his fellows did not act a piece in the four first verses. 2. A witty description of the miseries of mankind both in life, in death, and after death. He doth not other thing than he did chap. 14. save only that: he doth more lively set out, and paint to the quick the miseries of ungodly men, or doth not speak any piece of a reward of good men, as he doth in the fourth verse, as if he discerned all these miseries to be no reward to them by Job, who had clearly evinced, that in this world good men sometimes were punished, and had men preferred, and therefore he mimes the matter and pleads, that if good men were preferred, they would prosper a while, yet they shall certainly come to misery here before they die. In the preface is set out, 1. the speaker in the verse. 2. the matter in the three verses following.

**Then.]** See on chap. 1. 1. **answered.]** See on chap. 2. 2. & 4. 1. & 16. 1. **Balaam the Shubite.]** See on chap. 2. 11. **and said.]** See on chap. 3. 1. & 4. 1. & 16. 1. **Ver. 2.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the matter of this preface, Balaam charges Job with three great faults. 1. Loquacity, and too much talking more than benefited him, in this verse. 2. Pride and arrogant contempt of others in the third verse. 3. Fretfulness and murmuring against God, in the fourth verse.

**How long will it be.]** It is true that Job speaks were longer than others, in regard of his great afflictions, and their unjust causes. Yet he is not to be accounted tedious in his just defence, which speaks much to the purpose: They rather were guilty of this sin, who speak the same things to often, and repeat things, answered by Job before, to vex him. See the like phrase, chap. 8. 2.

**ere ye.]** He speaks to Job in the plural number. Some conceive the reason to be, because he would include his fellows, Eliphaz and Zophar, as well as Job, accusing them of making too long speeches, and not understanding one another, whereby they kept him from answering with his fellows, and he accounts them wronged by Job as well as himself, ver. 3. Either therefore he includes Job's friends who flood by, and by gestures and cheerful countenance might encourage him, as chap. 34. 2. or else the plural number is put for the singular, which is not unusual in the Hebrew. As Mich. 1. 11. So he speaks of himself in the plural, in this verse. And afterwards we will speak.

**make.]** Heb. *put.* **ere ye.]** Heb. *ends.* It seems that out of impatience Balaam cut off Job's speech before he was willing to make an end. See on chap. 8. 1.

**of words.]** Such as these that are nothing but words. He thought Job's words had no weight in them.

**mark.]** He conceives that Job did not rightly understand him, and his fellows, and therefore had need to attend better to them, and not take upon him to teach them, as chap. 17. 10. he seemed to undertake.

**and afterwards we will speak.]** When thou art in a capacity to hear and learn, then I will bestow four pains to teach thee.

**Ver. 3.** **Wherefore are ye counted as beasts, and reputed vile in your sight?] But O Job not only answerest rashly, and nothing to the purpose, but art grown so insolent, that thou forgettest we are men, and makest no account of us, than of the beasts of the field. O my companions, had we not needed to take notice of this injury, and to be down upon Job's arrogance?**

**Wherefore.]** I show us a reason of this thy bold assertion, and ascription of us.

**are we.]** I and my fellows: If I would swallow mine own dung, grace, yet I must not theirs.

**counted.]** By thee O Job, See on chap. 13. 24. **as beasts.]** He alludes to Job's speech, who had first sent them to the beasts to learn, chap. 12. 12. And afterwards, chap. 17. 10. What was this to make them blockish and senseless like the beasts? But Balaam doth rather have considered, what great pains lay on Job, and what provocations they had given him, and whether they had not carried themselves low, that they deserved such language. These thoughts would have taught him patience.

**and reputed vile.]** Heb. *polluted, or unclean,* and therefore to be rejected. Why dost thou O Job despise us as vile things, unfit to be looked upon by thy delicate eyes? chap. 19. 15. Some think to be an allusion to unclean beasts, which were not looked upon as fit for sacrifices, nor allowed for food under the law. It rather may have respect to beasts wallowing in the dirt, and growing filth for want of water to keep themselves clean, and for their filthiness loaded by men. For the word *see* on chap. 14. 4.

**in your sight.]** Heb. *in your eyes.* For the phrase *see* on chap. 15. 15. He means in Job's judgement or account, as chap. 19. 17. & 31. 13. **Ver. 4.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 5.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 6.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 7.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 8.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 9.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

**Ver. 10.** **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2. **How long will it be, ere ye make an end of words? mark, and afterwards we will speak.]** In the plural number, see on ver. 2.

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enough, but wife men are oftentimes so blinded with passion, that they foresee not the evil event of their foolish counsels, till it be too late.

1. *Chlorophyll a* and *Chlorophyll b* contents were determined by the method of Lichtenthaler and Whistler (1973).

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973). The total chlorophyll content was determined by the method of Arar and Cook (1980).























For the word, Face, see on Chap. 14. 20. upon the word Countenance.

14. 20. upon the word Count-  
which is contrary to the scope of the place, as was noted before.

...to the opposite effect, which he told me was the

agrain











But it seems by what follows to be meant here of proud beasts, such as young lions &c. [H]ave not found out that way. They use not to have not rodden it? [H]ave not found out that way. They use not to have not rodden it? [H]ave not found out that way. They use not to have not rodden it?

V. 9. *He putteth forth his hand upon the rock, he overturneth the mountains by the roots.* In this unknown way, as before our miter mountains by the roots. In this unknown way, as before our miter mountains by the roots. In this unknown way, as before our miter mountains by the roots.

V. 10. *He cutteth out rivers among the rocks, and his eye seeth every precious thing.* In this verse and the next he tells us the profits, which our miner gets by his great art, and he cunningly turns and alters them, and so gets the precious stones that are under them.

V. 11. *He bindeth the floods from overflowing, and the thing that is hid, bringeth he to light.* As in the former verse, he turneth away some floods, that would have hindered his work, so here he binds others from coming into his mines, and so he gets the precious things hidden in the earth.

V. 12. *But where shall wisdom be found? and where is the place of understanding?* In the former verse he had showed how far man's wisdom could reach, namely to find, that it could fetch out gold, silver, precious stones, out of the bowels of the earth, and make them as useful to man, as if the earth had brought them forth like corn.

V. 13. *But where shall wisdom be found? and where is the place of understanding?* In the former verse he had showed how far man's wisdom could reach, namely to find, that it could fetch out gold, silver, precious stones, out of the bowels of the earth, and make them as useful to man, as if the earth had brought them forth like corn.

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man may find it, to ver. 15. 2. he hath no price to buy it, to ver. 16. 3. no power in any creature to attain it, to ver. 23. 4. God only knows it, to ver. 28.

V. 19. *Man knoweth not the price thereof, neither is it found in the land of living.* It is a vain thing for man to think that he hath attained it, for God only hath it in order, and no man on earth can reach it.

V. 20. *Man knoweth not the price thereof, neither is it found in the land of living.* It is a vain thing for man to think that he hath attained it, for God only hath it in order, and no man on earth can reach it.

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where they lay an heap of filth; against an heap of other things to be exchanged for it, that buyer and seller may see they be of equal worth, Lam. 4. 2.

V. 19. *The gold and the crystall same equal it, and the exchange of it shall be for jewels of gold.* To show the worth of this gold wisdom he goes on to instance in other precious things of great account in some countries; yet such as cannot purchase this wisdom.

V. 20. *The gold and the crystall same equal it, and the exchange of it shall be for jewels of gold.* To show the worth of this gold wisdom he goes on to instance in other precious things of great account in some countries; yet such as cannot purchase this wisdom.

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cause none now alive can find it, neither men, nor other creatures, in this verse, nor those that did live before, and are now dead, have attained to the full knowledge of it, ver. 23. As if Job had said, If they look far in beneath among men, who can dig deeply, no man hath ever seen it, or it is high, no bird, that can fly high, ever for it.

V. 24. *It hath been showed before, that can fly high, ever for it.* It hath been showed before, that can fly high, ever for it. It hath been showed before, that can fly high, ever for it.

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## Chapter xiii

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## THE PREFACE

cording to the translation and exposition which we embrace in these Notes, we shall find a notable lesson to that purpose, as  
 may be seen there : but according to some other translations and expositions ( Blessed is he that confideth in the  
 poor, &c. which seems to import relief and succour only. ) little or nothing to that purpose. Secondly, it must be confide-  
 red, that the Argument of many Psalms is mixt and various, so that the same Psalms may be reduced to several titles, ac-  
 cording to its several parts; as Petitory, Deprecatory, Imprecatory, Eucharistical, &c. the like: So that it is no wonder if all  
 Tables do not agree in their indications. For these reasons, and because that according to variety of tempers, phantasies, and  
 capacities, some men are more taken with some than others; it was better for every man that is able, with diligent reading  
 and digesting of the said Psalms, there being there to fit all to make such a Table for his own particular use, to which he  
 may have recourse upon occasion, and not be deceived of his expectation; happily he may sometimes, if he trust to common  
 Tables. However, for the help and direction of them that are not so able of them selves; we have here set down some few ge-  
 nerals of most common use, to which divers Psalms may be referred. They that desire a larger direction may have recourse to  
 the Index, in his Epistle ad Marcellinum, ut sitis Equivoci, &c. where they shall find a double Table, very copious & ac-  
 curate both, and both tending to one effect. The first being, Οἷον ἐν ὀνόματι κυρίου, &c. The second, Ὁποῖον παρακαλεῖται  
 τοὺς ἀδελφεοὺς, &c. The same have been translated, the first into Latin only, & often so printed but in English only; I be not mis-  
 taken, who have to read, and applied, see upon Psal. 23. 4. Let them be confound-

ded, &c. and upon Psal. 143. 3. For the enemy hath persecuted my soul, &c.

The seven, so commonly called penitential Psalms: The 6, O Lord rebuke me not, &c. 32. Blessed is he, &c. 38. O Lord rebuke me not, &c. 51. Have mercy upon me O God, &c. 102. Hear my prayer O Lord, &c. 130. Out of the depths, &c. 142. Hear my prayer, O Lord, &c.

Unto thee, My God, for remission of sins, increase of Grace, and deliverance from sickness, and other pressing calamities; the 25. Unto thee, O Lord; &c. 39. I said I will take heed, &c. 88. O Lord God of my salvation, &c. 90. Lord thou hast been our dwelling place, &c. and directs others; as particularly, the 22. My God, my God, though principally intended of Christ.

For the *church* in extremity of misery and desolation: the 44. We have heard with our ears &c. 74. O God, why hast thou cast us off, &c. 79. O God the Heavhen, &c. 80. Give ear, O shepherd of Israel, &c. 83. Keep not thou silence, &c. 89. I will ling of the mercies of the Lord, &c. 102. Hear my prayers, O Lord, &c. 127. By the Rivers of Babylon, &c.

Of zeal for Gods house, and publick assemblies, &c. the 26. Judge me O Lord, &c. 27. The Lord is my light, &c. 43. As the Hart panteth, &c. 43. Judge me, O God, &c. 65. Praise waiteth, &c. 84. How amiable, &c. 101. As the hart desireth the fountain. Of the Church, &c. 102. Hear my prayer, O Lord, &c. may be added.

*which some of the former, Of the Church, &c. at 102. Hear ye my cry, &c. 91. Hear my cry, O God, &c. 63. O God, thou art my God, &c. and in time of great distress and adversity, &c. 89. I will sing of the mercies of the Lord, &c. To praise God for his goodness, and his wonderful works in general, with reference to man in most particular; to the 8. O Lord our God, &c. 19. The Heavens declare, &c. 89. Give unto the Lord, &c. 65. Praise waiteth for thee, &c. 104. Bless the Lord, O my soul, &c. 107. O give thanks unto the Lord, &c. 111. Praise ye the Lord, &c. 136. O give thanks unto the Lord, &c. 139. O Lord thou hast searched me, &c. 145. I will extoll thee my God, &c. 146. Praise ve the Lord, &c. 147. Praise ye the Lord, for it is good, &c.*

Concerning *Christ*, especially; *the* 2. Why do the Heathen rage, &c. 22. My God, my God, &c. 40. I waited patiently, &c. 45. My heart is inditing, &c. 72. Give the King thy judgements, &c. 110. The Lord said unto my Lord, &c.

To praise God for deliverances; as from *ficknels, or any outward evil and calamity*, as also for *redemption from inward spiritual afflictions*; the 30. I will extoll thee, O Lord, &c. 37. In thee O Lord, do I put my trust, &c. 32. Blessed is the whole transgression, &c. 34. I will bless the Lord at all times, &c. 103. Bless the Lord, O my soul, &c. 116. I love the Lord, &c. 118. O give thanks unto the Lord, &c.

Against offence, because of the prosperity of the wicked, the 37. Fret not thyself, &c. 49. Hear this all ye people, &c. 51. The Lord is good to Israel, &c. 72. Truly God is good to Israel, &c. 92. It is a good thing, &c.

For more particular applications, we must refer the Reader to the Annotations themselves, where the argument of several Psalms, where any doubt or obscurity did appear, is shewed.

PSAL. I.

**Salm first.** That this distribution or division of Psalms into first, second, &c. is ancient, nay authentick, may appear by A*l*.13.23. *as it is alſo written in the ſecond Pſalm:* though ſome queſtion be made by the learned (whereof ſee in Beza upon the place) of the right reading of that place. However, that the Jews have had of old diviſions of theſe ſongs, and that they have ſometimes ſubdivided the learned, both Jews and others, to ſubdiviſe the diſtinction of every particular Pſalm, there is ſome uſe this number, there is not like agreement. The firſt and ſecond Pſalms are by moſt Ancients reckoned both for one, yet the firſt: who alſo in that place of the A*l*.13.23. had it in their copies, in the firſt: nor as it is now in the ſecond Pſalm. Some of the learned Rabbins alſo have ſaid, and ſome ſome reaſons why theſe two (as we reckon them) ſhould be but one Pſalm. Again, the third Pſalm with us in the Greek and vulgar Latin make two, the ninth and the tenth: ſo that from that the ſecond Pſalm 13. where we agree with them, ſome needs ours conſtantly by one. Other differences there be in ſome other Pſalms of like ſort. As therefore we hold it fafeſt and ſureſt to follow our ordinary diviſion: ſo we need not preſſe it upon others too rigidly, or to build upon it as canonical, ſince ſo much can be ſaid on the other ſide. See more upon Pſalm 96. at the beginning.

This first psalm, according to our divisions, by divers of the Ancients rather than as a Preface or Introduction to the whole Book, taken as one barely ; to wit, the first of the number : by which ( whether psalm, or Preface ) the happiness of man, what it is, and where in it consisteth, is declared. Indeed it hath alwayes been accounted the part of a prudent wise man, before he betake himself to any serious work, to consider first of the general end, and what reference it

Pfal. i

[illegible]

4. The ungodly are not so; and Plal. 95.6. Let us worship. And of the danger of evil company in general, upon Plal. 26 4. I have not set, &c.

vs. 2, in the law of the Lord | To the wicked and ungodly, he doth  
 spout, not the godly and religious simply ; but those, whose godli-  
 ness is grounded upon the law, or Word of God. Many are very re-  
 ligious (or rather superstitious) in their own way, or led by others  
 whom they have addicted themselves unto : but those only truly  
 religious, whose religion is well grounded : see 1 Tim. 3. 15, 16, 17.  
 meditate day and night | Many do receive the Word of God in ge-  
 neral, but take no thought or care to understand it : (they have a zeal  
 of God, but not according to knowledge, Rom. 10. 2.) Others, receive it  
 with joy, but their joy continueth not, as in the parable of the seed,

Mar. 13. To *meditate* here, is to take care that we may understand : *day and night*, importeth constancy and perseverance. By *meditating* also may be understood an endeavour to digest ; that is, to reduce into practice ; without which bare knowledge profiteth nor. Now, this description of blessednesse in these two verses, how it doth agree with that, Psal. 32. 1, 2. and St. Pauls inference or observation upon it, Rom. 4. 6, 7, 8. see more upon that Psalm.

V. 3. And it *be like a tree* ! The happy-life and prosperity of the godly is here set forth by a familiar tree which although according to the measure of knowledge and wisdom is not perfect, yet it is not so defective as to be subject to any limitations, as we shall see hereafter. It is also said to be like a tree, because it has occasion to show afterwards, it may admit of a literal interpretation also; that is may be understood of temporal prosperity, according to that of the Apostle, *That godliness is profitable unto all things, having the promise of the life to come* 1 Tim. 4. 8. Yet is not this the happy-life or prosperity principally here intended; but that which is permanent and eternal. To which we do not reason only, but the very words, if well pondered and examined, will manifestly shew. *It shall stand as the cedar of Lebanon, shall afford, or the longest life of man, or what occasion to be added, as the Squire, as of grass, and the flower of the field.* Eccl. 1. 6. which in the *Scripture* *fourth and growth up* in the *tree* *shall stand out durable* and *shall be like a tree* 1 Cor. 13. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 7

tree" [See Jer. 17, 8. & Ezek. 47, 12. where it is apparent, that the fruit and waters spoken of, cannot be understood of others, but spiritual and celestial. Some very learned Interpreters would have there been spoken of, particularly to be the palm tree, named *Phoenicea*, 2<sup>d</sup>, *The right tree* is the olive tree; because of its various uses, and the fruit of the palm tree, which, besides oil, is also used for food, as that it is always green, bearing all the year, &c. &c. they gather from Pliny, But I doubt they will scarce make the good; as that it grows and thrives best by rivers. The Author of the Geoponicks (as I remember) faith it grows in none but dry & sandy grounds; I know not how truly Pliny faith in light and sandy soils, when he saith, But what is the olive tree, but the olive tree? I am sure he speaks not of the fruit, but of the tree, but of the fruit, which he distinguishes from the tree; *non in arborum sed in fructuum* the manner of growing whereof is also different from the growing of the tree. It is not necessary therefore that we should understand

Annotations on the Book of *Psalms*.

it of any certain tree really extant in the world, no more than in the passage of Ezekiel, before quoted. Such a tree may be conceived, and from things merely conceivable, similitudes are often taken.

planted] Not growing of it self. Every plant which my Heavenly father hath not planted, shall be rooted up, Mat. 15. 13.  
 rivers of water] Those waters that issue out of the Sanctuary, Ezck. 47. 12. of which Christ speaketh, Joh. 4. 14. the water that I shall give him, shall be in him a well of water, springing into everlastig life.  
 his fruit in due season] Every branch in me that beareth not fruit, he taketh away, Joh. 15. 2.

shall prosper.] All things work together for good to them that love God, Rom. 28. and in all these; (tribulations, distresses, persecutions, &c.) we are more than conquerors, ver. 37.

V. 4. *The ungodly are not so* Here by the word *ungodly*, must be understood the *sinners* and *forners* also, mentioned in the first verse: whence some would infer, that there also by those three different words, the same must be understood, because all are comprehended here under one. But that is not necessary: for it is ordinary enough, as

to other Authors, fo the Scriptures, &c one and the fame word, (fometimes in one and the fame verſe.) In different ſenſes. So, the Hebrew word כֶּלֶם Pſal. 104. 14, is taken, and to be tranſlated, for food; a general word; in the very next verſe, *traiſlated bread*; as bread is taken in its proper ſenſe. So the word רִגָּז, *Law. Rom. 8. 1. &c.* is taken in different ſenſes: ſometimes more generally, and ſometimes more particularly. However, I am not againſt it, (as was ſaid there,) that the ſame men by thoſe three ſeveral words in the ſirſt verſe, (if any like it better) ſhould be underſtood. See alſo upon Pſal. 26. 4. *Thave not been late with mine neighbours:*

like the chaff.] They have no hope after this life, which for the

transitorie and unstaſſability of it, may well be reſembled unto chaff, (as unto a *ſhadow*, Eccl. 8. 13. a *hand breadth*, and nothing, Plal. 39. 15) which is driven by the wind. *The world paſſeth away; and the luſt thereof; but he that doeth the will of God abideth for ever,* 1 Joh. 2. 17. *The wicked is driven away in his wickedneſſe; but the righteous hath hope in his death* Prov. 10. 22.

*V. 5. not stand* They shall not be acquitted: sentence shall be pronounced against them. *Watch ye therefore, and pray always, that ye may be counted worthy to escape* all those things that shall come to passe, and to stand before the Son of man, Luke 21. 36. See also, Ephes. 6. 12.

in judgement ] For God shall bring every work into judgement; with every secret thing, Eccl. 12. last words.

sinners in the congregation of the right ] There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out; Luke 13. 28.

V. 6. *knoweth the way of the righteous*] *Preserveth the way of his Saints*, Prov. 2. 8. *He knoweth the way that I take: when he hath tried me, I shall come forth as gold*, Job 23. 10.

the way of the ungodly shall perish } There is a way which seemeth  
right unto a man; but the end thereof are the ways of death, Prov.  
14. 12. and, when thou awakest, ( see there ) thou shalt despise their  
image, Psal. 73. 20.

## PSAL. II.

Verfe 1. **W**hy do the Heathen | Throughout the Psalm,  
David is fet out as a type of Christ. What-  
soever is here spoken of David, though it was fulfilled in him more  
immediately, yet by the principal aim and infliction of the Holy  
Ghost, it belongs to Christ (as shall appear) more essentially and  
properly. The Apostles therefore apply these words to Christ im-  
mediately. Act. 4. 25, 26. As also verfe 7. of this Psalm : see there.

*rigel* *Or,* *turning himself as a fable,*  
*figura* 1. Heb. metaph. *as a fable,*  
*a vain thing* | That is not grounded on reason, or can produce  
any good effect.

V. 2. The kings of the earth &c. It was prophesied of Christs Kings by Elyaz 49. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord. This was fulfilled in the miraculous conversion of so many Gentile Kings and Emperours to the Christian faith, whereof we read in Ecclesiastical History. However, this hapned not presently but after many bloody persecutions; many plots and plots against the Christian people, and the whole humaniety, for the defence of the Christians. As for David, the Lord was with him in all his doings he met with tribulation before and since he was come to his Crowne: the History of Samuel doeth tell. But nothing there that can make the application of these words so proper to him, as to Christ.

3. Let us break *their bands* [and] *By bands and cords*, total subjection and strict obedience, such as theirs must be that are truly converted unto Christ, must be understood. Much like unto this is that explication, Ezek 38.4. *I will put hooks into thy chawes*. Many Kings and Kingdoms, since their first conversion and submission to the Gospel of Christ, have since apostatized, and shaken off their yoke; and more (according to the predictions of Christ and his Apostles) may yet; but shall *(all Kingdoms and Nations)* in due









**Plal. xi.** Annotations on  
Of ordinary speech, Prov. 16. 1. *The preparation of the heart is in man, &c.* that is, Man may propose to himselfe what (upon occasion) he means to lay; but God will guide his tongue. He must trust God for that, See Plal. 141. 3.

V. 18. To judge the fatherlesse ] God helpeth, when mans help  
prepare ] Or, establish.  
failers, Esay 59. 16.

So Eſay 51. 12, I, even I, am he, that comforteth you; who art thou that thou ſhouldeſt be afraid of a man that ſhall die, and the ſon of man whoſe ſhall be made of aſſe? By man of the earth, alſo, may be underſtood proud inſolent men; whom the Grecians alſo call *υπερηφανεις* and *πληροφρονεις*. See alſo Jam. 3. 15. *This wiſdom, &c.* that the man of the earth may no more oppreſſe | Or, that man may no more daunt him out of the earth. oppreſſe | Or, terrifie.

PSAL. XI.

[illegible]

V. 2. *privily shoot*] Heb. *in darkness*; or, *in the night* (as in the LXX.) meaning (as most Interpreters) that there was no place so private, or so dark, left to him, that was free from the persecution of his enemies.

[illegible]

verses. See before upon *וְהָיָה* *his holy Temple* | Hab. 2. 10. The Lord  
 still where he was, and therefore I will look up to him for justice  
 who can and will right me when men will not.  
*וְהָיָה* *his Temple* | By Temple, here, most understand Heaven  
 where indeed is Gods most proper Temple, whereof Temples  
 Churches made with the hands of men are but figures and types  
 Neither doth the Original word *וְהָיָה* though frequently  
 of the Temple; properly signify a Temple; but a Palace; as it is  
 here rendered by figure. Much like unto this is that expression *Psalm*  
*102. 19. For he hath looked down from the height of his Sancti-*  
*from heaven did the Lord behold the earth: here also by Sancti-*  
*heaven is understood.*

*his eye-lids* ] That is, *his eyes*, according to the Hebrew phraseology, and the repetition of the same thing in other words; (*The Lord is his holy Temple, the Lords Throne is in Heaven: his eyes behold, eye-lids, &c.*) very well sets out Davids confidence, and confidence, being then in great affliction, and in the bitterness of sufferings; (when men of a temporary faith, and weakly grounded in their principles, are wont to give off;) opposing their reiterated maxims, to such inferences as wicked men, and weak judgers

ments (when they see the afflictions and oppressions of the righteous), and the success of the proud and ungodly : whether openly so (proud and ungodly) as sometimes; or covertly, under the pretence of zeal and piety ; which is very ordinary ; and of that too, the more dangerous : ) would make. See also upon Plal. 33. 13. *The Lord looketh* and 38. 9. *Lord all my delight*. v. 5.

*The Lord loveth the right ; but the wicked* | See Jam. 1. 21. *Blessed is the man*, &c. and Eccl. 12. 6, 7, 8. *For whom the Lord loveth*,

his foul breath ] He hates a wicked man with all his heart. An emphatical expression, very seasonable then, when a good cause doth suffer, and most men are ready to judge, (as heathens were wont of them that oppressed the Jews:) that they are most in Gods favour, and by consequence, most godly, who have most occasion to boast of their successes and hearts desire (Psal. 10. 3.) in this world.

V. 6. *rain perit* | Ezek. 38, 22. of the deludings of Sodom, Gen. 19, 24. *ye and brimstone* | As in the destruction of Sodom, Gen. 19, 24. *an horrible tempest* | Or, *a raging tempest*. All expressions of terrible judgements and calamities which God special order against the wicked, and appointment that they should be choked with ungodly men (thoughtless and ungodly men), and that they should be choked with great pretenders of Christianlike perdition, who do, or do much more now than their fleshing shining condition, and great futilities in this world; this world of their flourishing shall then fall out that men that have been great professors of the Church, and of Gods people, enjoy their peace and prosperity to the last, and die quietly, as to the world; upon which their bed is: it is very probable that David by these words that are intended especially the judgements of God upon them that are false in another word: of which thought see *Old Testament* *Psalm* 37, 1. *but fearfully, and obscurely*; | *therefore fear upon Psalm* 37, 1. *for ye shall fly like the chaff*; | *in the condition of short times*; *ye shall not fly like*. &c. according to the condition of short times; ye shall be as chaff, and shall be blown away like chaff, so that all execution of justice shall be as chaff.

[illegible][illegible][illegible]

ons the  
by their  
no question can be made if, as this translation of the words, against  
which I know nothing very material, that can be objected, be al  
towed of? But because I think the part of a faithful interpretation  
to unfold and pursue the riches of the divine mystery, where it may b  
without without affecting the intellectual subtilty : I must not conce  
from the Reader a third interpretation of the words, nor leav  
arrantable, orought I can fee, either of the former, and afford  
ed a doctrine full of comfort, and of great ule, in time of grea  
confusion. It is this : *Their faces* (of the just and righteous) s  
*shall fire him righteours, or that he is righteours* ; The Providence  
God, which in this way sheweth us our faith; i shall be hereaf  
of all our eyes : we shall then know, and discern clearly, (and  
in that, no small portion of our happineſſe :) what God do here bu  
imperfectly ; (witness, David, Jeremy, Habakuk, and so many o  
of the other godly that have stumbled at this block, even ready to  
fall), as themselves have acknowledged ; and how they were  
righteous in all his ways, and in all things, even that seeming  
providence of the wicked, which now we can so hardly brook, w  
but a myſtery of Gods wisdoms, to bring about with more admir  
the true beneficence of those that put their trust in God, and  
have patience unto the end, &c. Very pregnant are the words  
Malachi to this purpose : *Ye have said, We will not see God, for we  
what profit is it, &c.* And yet the Lord saith thus : *To serve God,*  
*are set up :* *ye say they that tempt God, are even de*  
*Isaerel.* Mal. 3. 14, 15, then follows verse 7. &c. In the day wh  
I make up *my jewels &c.* Then *shall ye* (both good and bad : a  
men shall) *return and discern between the righteousness and the wicked*  
*between him that loveth God, and him that despiseth him :* Mal.  
Ezekiel, and you may see how much there is in it, though him n  
it done in it, *Ezech. 48.* Ezek. 48. 1st. lafter ver.

## PSAL. XII

*Title.*  
upon Sheminith] Or, upon the eighth. See notes on the title  
of Psal. 6.

Ver. 1. **H**E *Or, See.* Nothing doth so much afflict **po** people as **po** souls; no public nor private calamity goes so much to the heart so much, as when they see impiously and profanely to prevail and to bear sway: men that formerly made a show of godliness and piety, to be carried with the frame, and to draw others into the same; but now they are fallen away from the word of God, as the examples, that are not thoroughly well grounded in the word of God, the kingdoms of Satan, (Excommunicate persons, Sorcery, and the like) are now prevalent and flourish, Gods Power, and Sovereignty, be eclipsed, whereby a way is made to public and profane theism: as often, through just judgement, it doth happen, when God had been long dishonoured by formal and hypocritical religion.

*For the godly man censurē* Mic. 7. 2. Which darts desire to triumph, and their mercy to the oppressed. "TQT" in the Original: is very remarkable word: of which see upon Psalm 6. verse 2.

V. 2. with flattering lips] He meaneth the flatterers of Court, which hurt him more with their tongues then with their weapons, Psal. 5. 9. Or, as some of the best of Commentators here, *Potius David in genere deplorat mores sua etatis*, &c. It is more likely that David doth here deplore in general the corrupted life and manners of the most of his dayes, their base and fraudulent dealing towards one another, oppression of the poor, and the like.

V. 4. *With our tongue will we prevail* ] We are able to prevail to whatsoever we take in hand.

V. 5. *For the oppression of the poor* | God is moved with the complaints of the poor, and fers them at liberty for his promise sake. *[saith the Lord]* | He makes God himself; by an ordinary figure of Rhetoric, to speak: which of its self is very elegant and apostrophical: and serves here very well to fet out the certainty of the matter, here averred, and which David would have all men, though there were little appearance of it to the eye of many, very confident of; that God would in due time do justice, and bring down power and pride of these lofty ones.

*from him that puffeth at him* | Or, that would insuare him; as in the margin. The Hebrew words *וַיִּפְּחֵם* may also, with little advantage to the fence, be translated (as indeed they are) when one *He will freely* | *speake* | *no* | *him*; or, *He will not* | *dimin*; that is, the godly, before oppressed by the mighty, will

V. 6. *The words of the Lord are pure words*] Having spoken

fore of the treachery of men, and breach of faith: and of his confidence in God, grounded upon the Word of God: he now falls (by way of brief interpolation) upon the commendation of Gods Word, the sincerity whereof, certainly believed, as it much addeth to our confidence; so it condemneth the more, the infidelity of men, before spoken of.

*pure words* ] without dross of falshood sticking to them, or mingled with it.

at *silver tried* | Some think that the furnace here intended, is the furnace of afflictions and tribulations, by which as the faithful are tried; & by those contrivances they then receive from the *Wd* of God, they try and prove the truth and excellency of it, more sensibly, then at any other time, or by any other way. The Grecians interpret the word *tried*, to expelle the trial of a friend in time of adversity, saying, *Κατὰ οὐλὰς ἡ κατὰ τοῦ χυλοῦ τὸ πρῶν, καὶ Χυλοῦ πρὸς σὺν ὁ ἀληθεύειν τὸ πρῶτον.* *H. ὁ βροτὸς τὴν κατὰ κατὰ πρῶτον.* In the furnace of pure fire, which beareth the worth, &c. (in which respect the similitude of gold is elsewhere used, *Mat. 19. 17. & 19. 127.*) the pure will suffice. *Verba* in his so much commended Paraphrase, expresses it; *Verba, & promissiones Domini candidissima sunt.* &c.

**vilest men** Heb. *ṣāṭim*, *villitates*. The abstract for the concrete, as often.

PSAL. XIII.

Chief Musician ] Or, overseer.

[illegible]

V. 3. *Igheten mine eyes*.] As when the body is much exhausted through fasting, or otherwise; it appeareth most in the eyes, which are as it were a glass through which we may look into the inward temper and disposition of the whole. So the body here is weary, and ready to faint, because of long fasting by the quickness and chearfulness of his sight. See [S<sup>a</sup>m. 12. v. 9.] Jonathan, Saul's son, after he had refreshed his *faint and wearied body* with the taste of a little honey; See [*pray you, faith he, how mine eyes have been refreshed, because I tasted a little of this honey.*] When therefore David was thus weary, he saith, *Open thou mine eyes,* by the quickness of his whole body, that God would raise it from that pining condition into which perpetual grief and danger had brought it; and by consequence he prays, that God would deliver him from those crosses and persecutions, which had been the occasion of his grief. See Psalm 38. 10. *My heart panteth, my strength faileth me: as do all mine bones; because of the voice of mine harp, because mine grief hath increased from from this word of God is said, to enlighten the eyes,* Psal. 138. 8. which is to be understood of the eyes of the mind, or understanding, as it is expressed, Ephes. 1. 18 verse.

V. 4. *Thine prevailed against him*] Which might turn to Gods  
dishonour, if he did not defend his.  
moved] Or, troubled, Psal. to. 6.  
V. 5. *But I have trusted*] Mine enemies could not draw me from  
trusting in thee, though they endeavoured it with all their might.

**Plal xiv.** Annotations on  
have trusted | Or, do trust.  
in thy mercy | The mercy of God is the cause of our deliverance.  
ces, Plal. 6. 4.  
shall | Or, doth.  
V. 6. because he hath dealt bountifully with me | Because of his  
benefits past, I will depend on him for others to come, Plal. 9. 10.  
dealt bountifully with me | Plal. 116. 7. & 142. 7.

## PSAL. XIV

This Psalm, with very little variation, we have again Psal. 5  
whereof more there.

[illegible][illegible]

they are corrupt.) There is nothing but disorder and wickedness among them.

V. 2. *The Lord looked down from heaven upon the children of men.* Plal. 102, 19, and 13, 19. *The Lord looked.* See these. There is nothing but disorder and wickedness among them, are children of men. But the Lord looked down from heaven upon the children of men, by David natural men, not enlightened by His Word nor sanctified by His Spirit; which became the greater part, but in those days, especially; he sets out in general terms, as the beginning of all. Except we take the *children of men* properly here (as some do) opposed to the angels and the following words, are children of men, the words of the Psalmist seem to be applied by St. Paul to mankind in general; and in some sense, it may be true even of them, that their best actions are not without some inixture; no exactly good, as to abide a trial of Gods firing judgment. See 1 Thim. 19, 2, 3, 14, 14, 15. Some of the words are wholly new, as 1 Thim. 19, 2, 3, 14, 15. Some of the words are wholly new, as 1 Thim. 19, 2, 3, 14, 15. Some of the words are wholly new, as 1 Thim. 19, 2, 3, 14, 15.

V. 3. *They are all gone aside* | God found all out of the way  
Rom. 3. 12.  
*filthy*; Heb. *sinking*;  
there is none that doth good, no not me | Rom. 3. 10. See un-  
verse 1. If there were any; And upon Psal. 53. 1. *that doth good*.  
V. 4. *who eat up my people as they eat bread* | *Aw! Broyan*, an ex-  
pression of unjust, tyrannical Judges, and Governors. See Mic.  
2. However, as is here observed by some, there being no sin  
continually in the Hebrew, chief words *they eat bread*, may be jo-

[illegible][illegible][illegible]

PSAL. XV

Verf. 1. **W**ho shall abide in thy Tabernacle? ] Ps. 24. 3.  
abide ] Heb. sojourn.  
who shall dwell in thy holy hill? ] The Tabernacle before, and

[illegible]

in ]O, *teph*.  
 V. 4. *with*] Or, *retroverb*, or *endureth*.  
 V. 4. *In whose eyes a vile person is esteemed*] It is out of all question, that the original words do afford that fence also that was taken by the Jews, *that he is not a Jew, who loveth himself, but loveth in his own eyes*: which fence is not rejected by any, (as was applied to the Hebrew; but because they conceive the other, (which have here) to be more agreeable to the context. For, they say, things here set down, have reference to mortal conversation; therefore more likely that David intended here also some allowance for the Jews, who were not yet converted, than that he should have been of this sort, *a vile person esteemed, but honestly them*, &c. I set against this fence, which most do follow; though for the other we have the authority of the Caldee Paraphrast, of great antiquity, which is somewhat: *nay and some Rabbinis too*, of very good credit. These reasons are opposed, they are but weak. I find the most not convincing of the first, which by most is insisted upon, we shall have occasion to speak in the next Note, and shall examine what force it is. But grant it plausible; may not this be as plausible, that David intending here the description of a perfect heart, mean that it is the right way to heaven; as he describes him by moral precepts, without which he cannot attain to it, there is no heaven; and that all pretence to godliness without that, is need delusion and hypocrisy: to allow that he should add somewhat to a just and good mans apprehension of his own insufficiency, to honor or glorify the law; upon apprehension whereof he must, lay down his own righteousness, and himself, to receive mercy by Gods mercy, and pardon; without which he shall never be able to stand in his own performance: was it therefore to be well expressed by these words to render; *that fetheth not by himself, but by love*, and would very well agree with Christs judgment concerning proud and high-conceited Pharisees, (see out unto us as a very righteous and devout man, and full of good works, but he was proud, and humbled himself, whole very vile person, vain and arrogant, and proud and profligate of sinning, Luk. 18. 9. &c. And a

the *opposition* of the members, objected against this sense: I account them a very weak objection. For why is not the opposition as good as, and as apparent, if we say, A man, who though he think of his life, and his own parts and performances very meanly; that is very apt to judge the best of others, and doth highly honour all them that make profession of godliness, and live accordingly? However my meaning is not so to commend this sense, that I would pals by the other, which I think very good and warrantable too: as was said before

[illegible][illegible]





Pfal. xviii.

Violent











































V. 9. *not see corruption*] Psal. 89. 48.  
V. 10. *wife men dye*] Eccles. 2. 16. Death makes no difference between persons, it spares none.  
*leave their wealth to others*] That is, not to their children, but to strangers, ver. 11. yet the wicked profit not by these examples.









tual wandering: or more generally, that every man's life is a pilgrimage, rather than a station.

**Til**

VC- [redacted] He comparatively

History  
reckoned  
equall  
magist,  
by *Th*  
perpe-  
a godly  
settled

*performeth all things.* There is no more in *Th*  
but onely *performeth*: If we supply, *all things*, it must  
derhood, either *all things* that he hath promised unto me,  
to: not likely therefore: now to fail me: Or, *all things*, as  
ming all confidence in himself, and secondary means, (I  
palm 33. 16. *There is no King saved, &c.*) by ascribing  
to God, and his blessing. God *also performeth all things*  
when he doth fit us for all things that happen unto us, ac

with continual woes and persecutions, as Psalm 107. 12. *He brought down their hearts with labour, &c.* and what more grievous than

is no need that we should distinguish neither here, nor Psalm 3  
5, where the same words are, between *mercy*, and *truth*, but take

all the  
the  
and

**T**

ame  
on of

not thought to fit here so well: and therefore the second, *Congregation*, is by most preferred. But a great exception may

ground,

of the living.  
 at me out. I

[illegible]

comes all to one, whether we *will* must be created by *will* or that *Will* is put for *will*, and must be translated, *My strength* or *My strength*, as in the last verse, which divers do, and both the Chaldee Paraphrase, and the Septuagint have it so. But in the next verse, in these words we have already spoke of, *will* is used in the sense of *will*, *my mercy*, but in the margin, and pointed *will*, and the word translated by *will*, *my mercy*. Now if any shall upon this ground further insist, that whereas in this verse is *וְיִלְלֵנִי*, translated here, *I will* wanton it is in the last verse *וְיִלְלֵנִי*, *I will* (the difference being, that in one letter there neither, in the original) and should there be also here likewise; I deny the consequence. There is no necessity that the word *will* be good and perfect, as it is usual to reason there is inducement. The word is good and perfect in ancient translations observe the difference: *וְיִלְלֵנִי* and *וְיִלְלֵנִי* further in the Septuagint, &c. and besides there be divers examples of such differences in other repeated verses, where no colour is suspicion, but that they were so made of purpose by the Author. So here, the sense by this alteration, is not only good and warrantable, but also more agreeable to the nature of the thing, for he would say, he doth now freely allying by this change of *will* further to his own word, proceed and say that *he will* (which is the further degree of confidence, as if he had already reap the fruit of his waiting, and his business now, were to give thanks. Many such allusions there be in the scripture, in every part of it.

Heb. *וְיִלְלֵנִי* *My high praise* *Psalm 113.*  
 V. 10. *The God of my high praise* *Psalm 113.*  
 The God of my high praise *Psalm 113.*  
 I see my hope, or before I expect deliverance.  
 I pray my desire upon my enemies *Psalm 54.*  
 mine enemies *Heb.* *וְיִלְלֵנִי* *My strength*  
 V. 11. *Slay them not* altogether but by little and little, that the  
 [rather they by the power] *Male* them very abundant and be-  
 V. 12. *the fin of their mouth* Prov. 12. 13.

G 2







the fruits of the earth so plentifully, he doth first begin with his more special love and favour to his Church, where having made himself known more particularly by his word, he hath ordained the means of eternal salvation, by forgiveness of sins, &c. the chiefest and chiefest of Gods blessings. See before upon Psal. 24

V. 4. *show chastifese*] Psal. 36. 8.

[illegible]

and of them that are araff out upon the Sea: Some supplye  
words, *et infelarium maris distantium*; that is, and of the Islands  
of the Sea, that are araff. Junius without any supplement, *et  
omnium extrematum terra et maris longinquarum*; that is, of the  
hope of all the ends, both of the Land and Sea, *araff*. Accord-  
ing to this translation, and of them, &c. the *araff* might be  
interpreted by Psal. 107. 23, &c. *They that go down to the Sea  
ships, &c. They feele the working of the Lord, and his wonders in  
deep. But it may do well, if both the latter meaning better pertain  
upon the seas, which may fit the inhabitants of far Islands, which  
and the lifes of the sea.* The mytical sense, of the conversion of Ios  
to Chittian faith: according to that of Ely, *is shall not fail to  
be discouraged, till hee see judgement in the earth; and the life  
of the Sea.* Ely. 4. A.

V. 7. Which stilleth the noise of the Seas] Psal. 107. 29. He

with the storms, &c. and of Christ, Matth. 8. 26. Of the com-  
 munion of Nature, and of Gods Power and co-existence over  
 created things; to what end often insisted upon by David, see  
 on Psal 33. 6. By the word of the Lord, &c.  
*the tumult of the people*] Elay 17. 12, 13. *Wo to the multitude  
 of many people.* &c.

V.8. *Thou makest the out-going of the morning and evening to rejoice!* This exhortation, according to the subject, being altogether Poetical, the sense is more obscure; and of diverse degrees of Expositions, it is hard to refer to any one, as being the most adequate within compass of the subject, and the nature of a Poetical exhortation; and therefore, that we can deem proper, or literal. Some would have him to say by these words, that God by His universal goodness gives the wholeworld occasion of rejoicing: even from East to West; that is, from one end of the world to the other: to each part of his faith elsewhere, that the whole earth is full of his goodness. Others, by the *out-going of the morning*, understand the day, and with the morning light, the latter part of the day, and so refer to their Exhortation, that we should be diligent in the use of our gifts, and powers for the darkness, and then come abroad for prey: We may, they very probably, ground upon the words of the Psalmist, *104. 19, 21, 23. Thou makest darkness, and it was night; wherein the beast of the earth do creep forth:* The young Lions, &c. *The wolf crieth, &c. Man goeth forth into his work, and to his labour in the evening.* Here plainly we may see the chief Exhortation, to be diligent in the evening. Thus I have said the chief Exhortations. If you will, I desire, I doubt Julius his interpretation will be very far from the authority of the man, I will not permit it. He translates the whole verse thus; *Qui facis ut non exierit matutinus et non*

[illegible]

V. 9. *Thou visitest the earth*. To wit, with rain.

[illegible]

V. 10. *Thou waterest the ridges thereof abundantly.* By this description he sheweth, that all the order of nature is a testimony of Gods love towards us, who causeth all creatures to serve

thou sett'st the furrows thereof.] Or, thou caus'st rain to desc

into the furrows thereof.  
 thou makest it soft] Heb. thou dissolvest it.  
 V. 11. the year with thy goodness] Heb. the year of thy goodn

*thy paths drop fatness*] The clouds, where thy chariots go,  
IO4. 3.

V. 12. upon the pastures of the wilderness; that there be  
food for beasts,

*the little hills: joyce]* Are filled with grasse, and ha  
joyce, if they could; and give cause to man to praise  
heart and tongue, *Psal.* 147. 8.  
*joyce]* Heb. *are girded with joy.*

## PSAL. LXVI.

**Title.**

*A Song or Psalm]* See the Notes on the title of Psal.

Ver. 1. **A** *lype land*. Heb. *all the earth*. He propheseth that  
all nations shall come to the knowledge of God,  
who then was only known in Judea.

V. 3. *Johnny On*, *yield feigned obedience*, Psal. 18.44. *Heb. Iye*.  
*The thrasher shall submit*. See there. To which may be added,  
Zeph. 3.13. *The remnant of Israel shall not do iniquity, nor speak lye*.  
*He shall not say, I have done no wrong: for in their mouths: for they*  
*shall feel the force of the down, and the sickle of the scythe*. Here  
plainly, *speaking of lye, and a deceitful (or flattered) tongue*. See  
2.2. where they are joined: as elsewhere (*tongue*) opposed to  
precept, or secure liberty. The ground of which opposition, some  
of the best Expositors not understanding, would have this for  
he, etc. either to stand for nothing; or give such reasons of the  
same, as would beget a more than ordinary suspicion. *And of whom*  
*hast thou been afraid, or in awe*. See also Ilay 47.11.  
*And, To thee therefore, I lay, in such places, doth import*. *low*  
*submission prostrate*, as doth often, through fear, put men  
upon a necessity (to save themselves) to tell a lye; or not to  
dare to speak the truth freely: *lye*, properly; but sometimes,  
*submission* in general, whether through fear, or otherwise. Such  
a use of *lye* is common in all Languages; and the not under-  
standing of them breeds much confusion. Sometimes, where  
the matter otherwise of it self is plain enough. As in the *Revel.*  
Psalm 2.12. for to submit is at times there noted. *And a detestable*  
*thing, or hard*, in the Proverbs, often; for an idle tongue, or  
hard: as all Interpreters agree: and so translated too, com-  
monly; not *intercalary*, (as the word original, properly) but  
*intercalary*, as in 2.12. and again 19.15, upon this  
ground, because idle. And in 2.12. the occasion of guile  
and deceitfulness: for where nevertheless, the occasion is al-  
most absolutely conclude, that every one that is deceitful, is idle; or  
every one that is idle, deceitful: it is not without example, I  
hope, that a man should be idle, and slothful in his business;  
and yet upright and honest in his dealing; no more than be-  
cause he is idle, and slothful, that every one that is said in  
this lye to 1.12, that is, to submit; should be understood said  
lye to submit, through fear.

V. Come and let the works of God] Psal. 48. Come behold,  
men are apt enough to talk, and enquire by way of cu-  
riosity, of all strange changes and alterations that happen  
among them; but to consider of them wisely, as the opera-  
tions of the Father, Son, and Holy Ghost, who glorify and mani-  
fest themselves upon a thrill, and shudder, and tremble, and  
in themselves amended: (the belt and sash) that can be  
made up of Gods judgements upon others: Luke 17. But  
rejoice ye repent. (<) is not the care of many: but though  
not many, must be of all, that are truly good. See upon  
Psalm 38. y. Because they regard not, &c. towards the end,  
this his wonderful Alas! fear of God, is grounded chiefly upon  
his misdeeds, which he is sensible are great need of, ac-  
cording to the several temptations and disorders that main-  
tain Religion among men: David therefore doth often re-  
call to mind what he hath done, and how he hath been  
case both: Atheists, as carefully and perpetually deny both.  
Of both these, and upon what grounds denied by Atheists and  
Epiciures, see upon Psalm 30. 11. when according to thy fear,  
Psalm 130. 4. For there is forgiveness (in some  
Translations, mercy:) with thee, that thou mayst be  
praised.

toward the children of men] His providence is wonderful in maintaining their state, Psal. 111. 2, 3.

v. 6. He turned the sea into dry land) By giving a passage thorow the red-sea, he finished our deliverance out of Egypt; and by making a way thorow Jordan, he gave us an entrance into Canaan.

V. 7. *his eyes behold the nations*] Psal. 11. 4. *His eye-lids, &c.*  
and 32. 12. *The Lord looketh* See also

V. 9. Which holdeth our soul in life] He signifieth a special benefit of God, in delivering them from dangers mentioned in the ver-

its following.  
 [oldeth] Heb. *puttesh*.  
 Y. 10. *silver is tried*] Efav. 48 to Job 23

V. 11. *Thou broughtest us into the net*] Gods people may be brought into troubles, made subject unto tyrants, (whether one.

V. 12. *Thou hast caused men to ride over our head-7* Th. . .

have sent men over our heads, or over us, who by their cruel and insolent government, did as it were ride our bodies. See Efe

Book of *Psalms*. Psal. lxxvii.  
 51. 23. which have said *in thy soul*, Bow down, &c.  
 wealthy] Heb. *missit*.

Y. 13; *I will go into thy house*]. Though truest thankfulness may, that only truly, which is from the heart, and brings forth fruits of holiness and righteousness in our lives and conversations: Yet formal thanks, as going to God, as House, and the like, must not be omitted. We must approve our thankfulness not unto God only, (though unto him especially) but unto men also, that God may be glorified, and others edified by our example. This hath been the practice of all the righteous in all ages, as well Christians, as Jews. See also upon Psal. 100. *Enter into his gates*.

V. 14. *uttered*] Heb. *opened*.  
V. 15. *fatlings*] Heb. *marrow*.  
V. 16. *Come and bear, all ye that fear God!* It is not enough to have received Gods benefits, and to be mindful thereof, but also we are bound to make others profit thereby and praise God, [Psal]

v. 17, and he was exalted with his tongue." Heb. *under my tongue*: by which some understand the heart, as if he meant to say that being confident God would hear him, he began to meditate and frame within himself the praises of God, by way of thanksgiving. Others supplying *fornibus*, translated, "with his hands," so *fermonibus lingua mea*; that is, and I was exalted (that is, delivered); according to the words of my tongue. This I should like better; if the word in the Original *תַּלְמִידוֹ* (*Talmid*) properly, *exultatio* off, in the third person; except we make it, *אָרְבֵּי עֲלִיתִי*, I will bear it. But exalted with my tongue, more generally accepted.

The matter, if in my judgement; to be preferred. There is no such incongruity in the matter; it were to be said to proceed from under the tongue, as if framed with the manifold reflexions and complications of the tongue. And so *pispin*, elsewhere, is said to be under the tongue, which is thought to proceed from the tongue it self. Now God is very truly and really exalted by us, when we call upon him in time of distress. This is the greatest honour (if we may so speak) that we can do unto him! (Psal. 50. 15. And call upon me in the day of trouble, &c.) which they that believe him will do, whether by Saints or Angels in such cases, have much to answer for.

V. 18. *If I regard iniquity in mine heart*] If I delight in wickedness, God will not hear me, Joh. 9. 31. *Now we know*, &c. and Psal. 50. last words.

## PSAL. LXVII.

*Title.*

*Neginoth*] See Notes on the Title of Psa. 4.  
*A Psalm or Song*] See Notes on the Title of Psa. 30.

Ver. 6. *And thy face shall shine upon us* [Plal. 4. 6. the light of thy countenance, which we see more than the light of the sun, moon, and stars]. The forms and expressions (which may be taken for themselves, and not for the things signified) that some of solemn benediction prescribed by God himself, Numbers 6. 24, 25, 26. *The Lord bless thee, and keep thee, &c.* That some benedict of Gods own deiving, (as we meet in Job 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814

V. 2. *That thy way may be known upon earth* That the Gentiles

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thee; and to be so indulgent to those, that are ~~great~~ <sup>those</sup> strangers?







V. 10. *to better him* *to* a thousand among worldlings; and to be a perpetual blessing to a thousand in Gods house, as Exod. 21. 6. *though in the meanest place* rather than to dwell at liberty among the wicked.

*thousand* Or, *thousands elsewhere.*

*I had rad rather* *hath a door-keeper* Heb. *I would chuse rather to sit at the threshold.*

V. 11. *a fan and shield* The giver of all good to his, and protector of them against all evil.

*shield* Gen. 15. 1. Pal. 119. 114.

*the Lord will give grace and glory* Favour with him and his honour before others.

*no good thing will be withhold* But will from time to time increase his blessings towards his more and more.

*no good thing will be withhold from them that walk uprightly*

for] Or, of.  
Verse 1. **T**hat hath been favourable unto thy land They confesse,  
that Gods free mercy was the cause of all their deli-  
verances, because he loved the land. He speaketh this of delive-  
rances i n former times, as appears by the s. v. To what purpose, see  
ver. 5.

V. 13. *Righteousnesse shall go before him* | When peace shall be  
restored to the land, and with it piety and godlinesse shall flourish  
then shall righteousnesse go before Godstht is, men shall walk be-  
fore God in righteousnesse; according to that of old Zacharias is  
the Gospel; that we being delivered out of the hands of our enemies  
might serve him without fear, in holinesse and righteousnesse before him  
(which is here, *Righteousnesse shall go before him*) *all the dayes of our*  
*life*, Luke 1.74.75. All which in this and the former, from the ten

**V. 7.** *[for I try unto thee daily]* Which shows how earnestly he longed for deliverance.  
[daily] Heb. all the day.  
**V. 8.** *unto thee, O Lord, do I lift up my soul* [Psalm 125].  
**V. 9.** *For thou, Lord, are God, and ready to forgive* [Joel 2: 13].  
**V. 10.** *And thou wilt have compassion upon thy crying* and suffering continually; he sweeth that ought not to be weary, because God grant not forthwith our request, but to wait meekly and often call upon him, verse 7.  
**V. 8.** Among the gods there are in some nations those, O Lord; among them there are worshippers of gods in several nations, that knew not the true God, nor the Father of Jesus Christ, who are called gods, whether in heaven or earth, (as there be many) yet to us, and in truth, there is but one God; as the Apostle teaches, 1 Cor. 8. 5 & 6. and so faith the Psalmist here too, *in effect* *sai* God alone, verse 10.  
**V. 10.** What is here negatively, and, in thus, actively positively *say*, that thou art merciful to me, O Lord, *is* answered by (I pray thee) interrogation; *Who is like thee, O Lord, among the gods?* Exod. 15. 11. it is in the Hebrew, וְיִמְּךָ מִכָּל אֱלֹהִים, being their first letters of which four words, (וְיִמְּךָ מ. כ. ב. ה.) being their Motto in their Ensignes, or Colours, came the Name and Title of the most High Deities, who fought the Lord's battles, (I repeat by the History that bears that name) with so much valour, and equal success.



yea, though it were a thousand years, yet in Gods sight it is as a moment, Psal. 39 5. and as the watch, that lasteth but three hours, Mark 13. 35.

ed, | *as a tale that is told* | Qr, *as a meditation*, V. id.

V. 45. The



























7. 12. Esay. 13. 13.









## THE PREFACE.

and to shew the right use of *Proverbs*, in general: which to do, as it ought to be done, will put us upon a consideration of differences of times, and ages of the world; and of different tempers and judgements of men; as also of different kinds, or degrees of *Wisdom*, according to variety of times: the knowledge and consideration of which things will very much conduce to a right apprehension concerning the use; so, to a right Judgement concerning the valuation and estimation of this particular Book.

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## THE PREFACE.

and efficacy of these Proverbs and Sentences, (ever of those which at first hearing, promise but little,) as much as others have done in former ages, to the amendment of their lives, and freeing of their souls from the bondage of many unreasonable lusts and passions: than which, in verry deed, no greater bondage or slavery is in the world.

Some things befides wherofe they shall read these Proverbs, had need to know before hand. First, concerning coherence of matter and words, that they must not look for it's though it is very good sometimes, and appears enough for diverse verses together; yet it is not to be expected, as a thing not endeavoured by the Author. Neither indeed was the provision in this daye, to write such things otherwise than loosely and promiscuously. It may appear, as by some others, Jo by Theognis, one of the Ancientest Gnomicologues, or sentence-writers now extant, who also lived not many ages after Solomoni, and in many things doth agree with him, as may appear to them that shall diligently compare them together. Yet of the first 9. Chapters, for the most part, the subject is but one, to wit, the commendation of wisdom. And because there is not any thing that doth more strongly or dangerously either withhold, or withdraw from the study of wisdom, than bad company; but especially, the company of women: having said something in the first Chapter of the company of bad men; he doth then insinuate upon that of women, as the most dangerous of the two, (so be found it himself,) and doth very lively and Poetically set out their allurements, and the fearful end of those that are deluded by them, and fall into their nets. The last Chapter containeth (for the most part) the character of a virtuous woman, and a good wife. In all the rest, there is but little coherence of matters except (as I said before) here and there of some few verses, that hang together.

Secondly, that *some things*, as many, are often repeated. And this will bring us to a further consideration of the Author. That Solomon is the Author of this Book of Proverbs in general, is generally acknowledged: but the Author, as David of the Psalms, not because all made by him; but because either the maker of a good part, or collector and approver of the rest. It is not to be doubted but that many of these Proverbs and Sentences, were known and used long before Solomon: so wise and understanding a Nation could not be without many pithy common sayings and sentences, which are accounted the best evidence of every Nations wisdom; and though it might have been more than Solomon (guided by the Spirit of God) did think fit to Canonize, by admitting them into his Collection; yet that he would admit of none, is not a thing likely. Of them that were collected by others, as Solomons, but long since his death, from Chapter 25. to 30. and then of those thus bear Agur's Name, Chapter 30. and Lemuel's, Chapter 31. see upon those severall Chapters. If not all Solomons, then but partly his, and partly collected by him, and partly by others, at severall times: no wonder, if divers things with little or no alteration, be often repeated. However, Solomon might have some end in it, in repeating some things of purpose. We shall finde repetitions in that kind in the writings of some ancients. Sed quia nimis indociles quidam, tardique sunt, admonendi videntur lapsus; iuxta one of them. Dicentibus: Quousque eadem? Rponde: Ego debeo dicere; Quousque eadem peccabitis? Remedia autem vultis, quam vitia definire? Ego verò magis dicam; & quia regularis, perfectabero. So another.

A third thing very necessary to be observed is, That there be few moral maxims or sentences of such catholic and universal truth, (which is the privilege of Mathematical Theoremes.) as to hold, always; or that the contrary should never be true. The reason whereof is well shewed by Aristotle in his *Ethicks*. If you will haue it in the words of an ancient Grammarian, that hath writt upon Virgil: Sententia non semper generalis fuit, sed interdum pro negotiorum qualitate formatur. As for example; Differat habere parua conmoda magna moras. A little delay may prove a great advantage; such one. Semper nocuit idcirco parati: Delays are alwayes dangerous; such another. Both may be true, as the matter may be stated by different circumstances of time, place, and the like. So our *Saviour* in the Gospel: He that is not with me, is against me; in one place, *Matth. 12. 30*, And, He that is not against us, is for us, in another, *Luke 9. 50*. And *Solomon himself*, in the same place, Answer not a fool according to his folly: And, Answer a fool according to his folly, *Prov. 26. 4, 5*.

*As for the word Proverbs, of the several uses and notions of it, and how here to be understood, see upon the first verse of the first Chapter.*

1 Kings 4, 32, we find among other things recorded of Solomon, as an effect of his extraordinary Divine wisdom, (verse 29.) that he gave 3000. Proverbs, (not four thousand and, as I find in some English Bibles, printed at London, 1620.) part of which, so many as the Holy Ghost thought fit for Canonical Scripture, are contained in this Book of Proverbs, and Ecclesiastes; and some perhaps in the Canticles. It is not unlikely, that many of these are to be found in Ecclesiasticus: which by some ancients is attributed to Solomon, not only because written in imitation, as one of the Prologues there doth acknowledge; but also because partly taken out of this Book of Proverbs, as may appear by the Parallel Collected and exhibited by Cornelius a Lapide in his Prolegomena upon this Book: and partly (as in all likelihood out of the remainder of those 3000. before spoken of.) This Ecclesiasticus, or Author of the Book we commonly call Ecclesiasticus, which was written in Hebrew; and afterwards translated into Greek; lived some 500. years after Solomon, and some 250. before Christ, in the days of Ptolemæus Philadelphus; by whose procurement the Hebrew Bible was first translated into Greek, by which we commonly call the Septuagint: and it is thought by some learned men, that the Author of the Book (now called Sirach) was one of these Septuagint Interpreters. The reading of Ecclesiasticus, and diligent comparing of parallel places, will give light to many of those places of the Proverbs; which hath made me the more willingly to take notice of the Book.

*It hath been the opinion of some, as appeareth by the Questiones Hebraicæ, ascribed commonly to Saint Jerome, that all those 3000. before mentioned Proverbs, were comprehended in this Book of Proverbs. The words out of the said Book (whoever be the Author of it) to this purpose cited by Cornelius a Lapide, are; In Proverbis versus nonaginti quiddecim continetur: in quibus etiam continetur tria mille parabole.*

*The Ancients indeed were wont to divide all Books into verses, and by the number of verses to estimate their bulk and bignesse; of which much hath been written by later Criticks. But how 3000. verses can be contained in 915. verses, (taking verses for lines, as they did;) I cannot imagine; but rather believe there is an error in the Copy. But if not in the Copy; yet, however, an error in the man, certainly, if ever any did so believe, or write.*





pleasure to be reaped, of a quiet calm life; pleasure being the thing which he propounded to himself, as his only felicity. If therefore neither fine sayings and sentences: nor some outward performances, suitable to those sayings, could (even in the judgment of the wise) make Epicurus to be well thought of; but contrariwise, his name and his life was generally, and justly, held in contempt and derision, because of his principles: how much less is the flux and outward practice of any virtue, and the possession of any knowledge, that is not grounded upon religion, and the *fear of the Lord*, to be regarded in, any that profess Christianity? See also upon Chap. 3. 3. *mercy and truth*. But let us not mistake in words, Religion, and the *fear of the Lord*, with most men at this day, is a cold reason, plainness, plainness, plainness, zealous words; yea, certain tones, fables, gesticulations, and such like, that may be never so lively in his life and conversation, and found in his faith, that hath not these marks; he is none of the godly. God keep sober men from such delusions.

way only I would therefore that Mercer, (who is followed by most interpreters) should make these words to cohere with the next verb, in sense: and a *man of understanding shall attain to wife counsels*; to *understand* a *woman*; &c. But I have observed that the *Hebrew* is, *וְהָיָה אִישׁ חָכָם וְהָיָה אִישׁ חָכָם* (which may have been hastily misstified upon, *For wife counsels* are confined to that intellectual wisdom and understanding (more properly called, wit and subtilty) which is necessary to the understanding of Proverbs, and Riddles: which we rather interpret of politick wisdom, and the like) and that the *Hebrew* is, *וְהָיָה אִישׁ חָכָם וְהָיָה אִישׁ חָכָם* the same word there; which doth much confirm our interpretation of it here.) That which hath moved them to it, as I conceive, because they do not see what this inceptive to *understand*, &c. can otherwise depend upon. As for the former infinitives, *To know wisdom* &c. *To know wisdom*, &c. that is: The use and end whereof is, to teach wisdom, &c. But here, the coherence seems to be interrupted by the fifth verb, *a wife man*, &c. which therefore they fetch from these words. But besides that generally in this *Hebrew* style, the coherence is not interrupted by the fifth verb, but the coherence, is no very good argument: it may be answered, that there is no incoherence at all, if we fetch the coherence, though somewhat interrupted by the fifth verb, from the fifth, according to the tenor and construction of the former words, *וְהָיָה אִישׁ חָכָם וְהָיָה אִישׁ חָכָם* (which is the same in the *Hebrew* books; and may be helped, if need be, by a parenthesis, The Arabic translation turns all those infinitives into imperatives, Indeed, in the *Greek*; it is very usual, in this way of precepts, to use infinitives for imperatives. But that it is so in the *Hebrew* too, especially when the infinitive is turned into a gerund, is more than can be argued.

V. 6. *To understand a Proverb, and the interpretation*] Of the coherence, see upon the former words. The solution of riddles, and dark sayings, though sometimes rather an effect of wit, in general, than a necessary consequence of true wisdom, is here mentioned among other particulars, because it was a thing in ancient times, nor among the Jews only, as appears by divers Scripture stories; but among the Grecians and all Oriental people, much practiced, and in great request, as is testified by divers ancient Authors. This is further explained, and set out by the Author of Ecclesiasticus, (of whom, see what is said in the Preface) in these words; *but he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients;* *Eccl.* Chap. 39.

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beginning. I Although **וְהָיָה** here is expounded by diverse, as Psalm 117: 1. *The fear of the Lord*, &c., to which we have already referred to wit, for excellency and perfection: yet because Solomon afterwards, Chap. 9, verse 10, doth seem to expound himself, using there the word **וְהָיָה** which properly signifies *beginning*, and is not found in that other place, we may think that he meant to keep to it, and here also. But where some Expounders may doubt, concerning this *fear of the Lord*; whether to be understood of *filial*, or *servile* fear: I should rather question the warrantableness of that distinction, (though ancient enough, I know:) if we might be so long, as to dispute it, and search it to the bottom. We have done it elsewhere, and there; if by the *fear of the Lord* we understand Religion; and the worship of God in general; (as Psalm 130. 4. *But there is forgiveness with thee, O Lord*, which I think most proper to this place.) See the Annotations there; there is no great need of it.

§ 3. *The fear of the Lord, the beginning of knowledge* [See the places quoted in the margin of the Bible, Job 28:28 & Psal. 111, 102, & Chp. 10, & the Aelian, *De nat. anim.* 12. *The fear of the Lord, the beginning of wisdom*. *That thou mayst fear the Lord, thou shalt have riches*.] The foundation of the fear of the *Lord*, (or piety and religion) be in all other wisdoms is but feebly, yea more dangerous and pernicious in the consequent, than mere folly and simplicity. Ancient heathen Philosophers dispute at large, that *non est virtus cum imperio, nec ratio sine pietate*. But the Christian Philosophy, which is the true wisdom, is not so rather by the influence of nature, propriety of bodily temperament, *temper* to be by the power of good education, habituated into custom, than upon any ground of reason, and judgement. They will not allow him truly to be liberal, just, or temperate. Nay Plato goes so far, that if he be of good perfection or temperance, such actions of his will be, as upon a ground of reason, as he doth think them to be, except his judgement be as he doth think and felt, that he be out of all danger of a relapse: that is, of contrary imperfections, (a thing often done, in the changes and revolutions of states and times, according to which the passions and opinions of light unsteady men, are often altered.) He will not allow him to be temperate, (yet upon any occasion); he will not allow him truly to be just, or any thing else that pretends to solid verities. It cannot be denied, but Epicurus himself was the Author of as many excellent sayings and sentences, as most Philosophers be: yet he was not so temperate, nor so just, nor so religious, accordingly; though not so, he would make us believe, that he was. He was endeavour to make a Saint of him (a thing not more than was wondrous in such an Age of Saints, (such as they are) take the

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liberty to live like right Epicures themselves: but lived, I say, in some degree, according to his own precepts and sentences. But this, not in reference to God, or to another world, (or immortality of the Soul :) both which, (though not so openly, the one, as the other :) he denied; but in reference to this

V. 8. *My son, hear the instruction of thy father, and forsake not the law of thy mother*] These words may be understood, either of that obedience in general, which all children owe to parents; which after the fear of God, is the next duty; (both duties being comprehended by one word, *Pietas*, by the Latines) and is the first command

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what those ornaments are, which those that are religious and wise, should chiefly desire, and endeavour) but the better to set out the inward beauty and excellency of piety and vertue, in termes and expressions, most fuitable (because ordinary) to vulgar capacities.

V. To. *My friends, if sinners enmity thee, confest not!* Nothing can happen more pernicious to you, who throughout years, or otherwise, is not yet settled in the ways of godliness and piety, than bad company. *Be not deceived: evil communications corrupt good manners.* 1 Cor. 15. 33. Men had it out of an ancient Greek proverb, *Bad company is called the mother of sin*—whereby it is signifying, that the company of such persons, who are not acquainted with the mind of the Christian's sentences and livings of wisdom, will beget in the heart of the simple, the seed of all manner of Heathens. One of them, ancienter than Menander (by many years, delivers it with much confidence, that wickedness [among men] doth chiefly spring from this room, even from evil examples and company. And therefore in some ancient Common-wealths, not only lewd and riotous men were justly punished themselves, but also their company was forbidden to be frequented, and they themselves were banished, for that they had so frequently troubled their company. Chironides his Law writ thus, *Let no man be so foolish as to converse with such persons, as are so famous to that effect. O Chirilianity! I may say: O Reformation! Christ faith, except our righteousness extend to the righteousness of Scriptures and Pharisees, we cannot enter into the kingdom of heaven.* Math. 5. 20. What then if it come forth of the righteousness of the Heathens? But this is not a point to be argued, though just indignation of the Christian may, may exhort them to quit. Of the danger of such company, see on Psalm 1. 1, *walketh not in the counsel, and the references there.*

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V. 12, Let it *frailen* them up alive! Without any sign of blood, as if they had died a natural death: or, go as no man will know what is become of them: Thus they provide for their own fate. So they, that would have their words to be the very words of those performed intensions. But, more probable, that they are Solomon's, the author, his words, taken from the effect, or event of their doing, and the manner of it, without cause deferred unto them; tending to an aggravation of their cruelty, as they more effectually to deter from their society and fellowship, than to be followed up, there is none (naturally) more dreaded, than to be followed up quick, or alive, either by terrible mortals, as Jonas was by the earth it self, suddenly opening, and closing again, as Corah and his fellows.

*as the grave* The Hebrew being the very same, as Numb. 16 30 &c. is used in the history of Corah, &c. if the English word

grave, will not fit there; as indeed indeed it will not: I wish we had had some other word here than *the* in the expositors text: the places: it being very probable, that in the expositors text, *the* is some allusion to that which is there recorded. The English word *there*, is *pir*; and that cannot be here nor *now* than *graw*, here, because by it, the next Hebrew word, *וְיָרָא* *fovea*; is rendered. The truth is, we have no proper english word for *וְיָרָא* in this sense, the Greek, *αὐδὲ*; and *c. Latins*, *inferas*, *Hell* in general, will serve, for a place of torment: but for a place common to all that are dead, and gone out of this visible world, without any reference (as *the* has) to any particular place, I know none. I can say therefore, that *hell* is *γῶνιμα*, or pleasure place; and *graw* is *ἄδης*, or place of torment. *graw* is the word in this place: but where to find a more proper, I can say nothing. The word *וְיָרָא* is much, by too many learned, and unlearned, even unto books, and volumes of no small bulk, hath been written of; as that I rather expect thanks, that I can puff it over to quoth *hell*; especially when there is no need: than reproof, as though I had been willing to pay my pains, to the prejudice of my readers. I have said *hell* chap. 36, because I do not conceive, that there is any allusion here to the unsufferable of the grave, there mentioned. I note it, because some others have thought otherwise.

V. 14. *let us all have one purse*] He sheweth whereby the wicked are allured to joyn together. Every one hopes to have part of the spoyle of the innocent.

V. 15. *My sonne, walke not thou in the way with them*] Chapter 4. 14. *from their path*] That is, have nothing at all to do with them;

V. 16. *For their feet run to evill, and make haste to shed blood*  
Isai. 59. Rom. 3. 15.

V. 17. Surely in vain the net is spread in the sight of any bird.] About the sense of this, and the following verses, to verse 20, and their coherence, there is no small controversy among interpreters.

[illegible]

Chap. 1















**Chap. v.** Annotations on  
**month:** Proverbs 1. 6. any 2. 12. to express his irresistible power:  
 to which purpose also a sword is attributed unto God Deut. 32. 1. and  
 Psal. 7. 12.  
**V. 5. Her feet go down to death]** Chap. 7. 27. All her doings lead  
 to destruction.

[illegible][illegible]

known, do what can be done by art to prevent it. It is a very hardy  
not impossible things, to differenc well thofe things, though we have  
them before our eyes, which are in perpetual motion: variety of  
shapes and colours, hinders the intention of the mind; and keeps the  
eyes of the mind from fasting upon any thing. Therefore faine *metaphor-  
ical* mode, to exprefe how the avoids to be known, that her *metaphor-  
ical* mode, which may also import frequent change of places (which  
the Hebrew *וַיִּלָּךְ* will bear very well, which also figurates to wander  
up and down) and habitation, a thing often practised by them that  
would not be known. And this the doth, faine *סוּדוֹת* *לִפְנֵי* *הַנֶּפֶשׁ*  
*הַנִּדְחָה* *עַל* *דַּרְכֵּי* *הַחַיִּים* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת*  
*וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת* *וְעַל* *דַּרְכֵּי* *הַמָּוֶלֶת*  
through from: casual diffite first, though fhoufdest come by degrees  
to a right apprehention of thy cafe, and so fave thy felt before it be  
too late.

[illegible]

V. 7. *O ye children*] O Solomon, and the rest of my sons; for they are Davids words. See Notes on Chap. 4. 4. 11.  
V. 8. *come not nigh the d<sup>or</sup> of her house*] As from an house infected with the plague: *come not nigh the door.*

[illegible][illegible]

V. 11. *And thou mourne at the last* ] Roar like a Lion : as he were going to hell; he hath more horreur now, than joy be-

when thy flesh and thy body are consumed? By some soul diseased, which follows loose persons in that kinde, Joh. 20. 11. Some would make a difference here betwixt flesh and body. But it hath no ground: though indeed, flesh properly taken, is not

fame as the *body* which comprehends many things besides flesh (as *malices*); to speak anazonically; and according to Hippocrates: as bones, felines, marrow, &c. and as true it is, that there is no part of the body, which was not to be corrupted and consumed by diseases proceeding from intemperancy, in this kind. And again we may with the LXX. and some other translations, by a figure called *ἡ ὁμοιωσις* (whereof there be many examples in Scripture) take the *flesh* and *thy body*, for, the *flesh* of *thy body*. But think it not amiss to observe, that the word *body* is used in Scripture especially in the scripture for the same: it being so frequently used, to signify with variety of words, upon a thing, which is effectual to our end, and is of it self profitable. And what more effectual, to reclaim a man (that is not quite given over to a repro- bate mind), from thievish vices: than the consideration of these both painful, and loathsome diseases, that use to accompany them! And what more plausible, than to persuade men to love their own flesh, and their own bodies, no more than their own souls, for their bodies? which, in a worse sense, and to the prejudice of their souls, (that better part) most men are too prone, of their own accord,

V. 12. *How have I*] How brutish was I to do so, P<sup>sa</sup>. 73. 22. Now he seeth his error, though late first.  
[*hated instruction*] He sheweth the true cause of continuing in adultery, to be hatred of instruction, although no adulterer in his health will confess so much.

V. 14. I was almost in all evils] Whether of the *evil* of guilt, or, of punishment; or whether of both, (as most probable to me;) Expositors agree. I take the words to be spoken of one, that never went to the utmost, in these infamous practices; nor long continued in that abominable sin: who therefore now, as his doth acknowledge his folly, that he went to farre; yet with all the mercy of God, that he went no further; and was taken off, before his case was altogether desperate; and his disease incurable. But see upon the next words.

the next words

the next words of the congregation I was made a publick preacher of, and suffered all men to gaze at, and almost utterly to reject me; (such an aggravation of this wickedness) to deſperate and fo infernible of infamy was I, that I did not care w<sup>h</sup> knew it how they ſaw it: glorified (as now is the faſhion; and many think themſelves the better gentlemen for it) in my new lowlineſſe: fo others. The firſt, is moſt agreeable to the ſcriptures, and ſhould be the laſt, and the laſt, is the firſt of either: this is probable enough. And becauſe **וְיָרֵד מִן הַר** *וְיָרֵד מִן הַר* here translated, the congregation and aſſembly: and by others, as by the vulgar Latin, *Eccleſia* & *Synagoga*: are ſometimes ſpecific, or applied to any ordinary company of men: *ſyn* of bad men alſo, as *ſyn* of good men, *congregation* of good men, and *congregation* of bad men. **וְיָרֵד מִן הַר** *וְיָרֵד מִן הַר* was *und* in their company, (of Dauid and Abiram: Hebr. **וְיָרֵד מִן הַר** *וְיָרֵד מִן הַר* in the verbe before, **וְיָרֵד מִן הַר** *וְיָרֵד מִן הַר* the company of Abiram:) there be who interpret theſe words of the company of evil men, as if he intended to alſe all the evil he did (as it often, may commonly fall out, whereof I have ſeen many examples) in the verbe *וְיָרֵד מִן הַר* of the Chapter: ſo bad fellows be ſometimes ſaid to be in the company of good men.

[illegible][illegible]





ceptive faculties; but are instincts of nature, imprinted in the phan-  
sies: and that what we call their providence, is not theirs, properly  
to speak, but his providence, who is their Creator, and of Nature  
whose power and providence, when we see such things in dumb  
beasts, we are apt to ascribe to them, is much more

[illegible]

V.7. which having no guide] The ant. that hath none to go before her to shew her how to do it, nor none to oversee whether she do it or no, nor no ruler to punish her for idleness, yet labours: much more should men, that have those motives she hath not, Chap. 30.25,27 *oversee*] Hebr. 7100 of which word, if you desire further

V. 8. *Provideth her meat in the summer* When the weather is fair, the way smooth, and food to be had, she provides against winter: so should we against sickness and old age.

V. 9. *How long wilt thou sleep, &c.*] Chap. 4 33. He chides the sluggard for being so long slothfull.

[illegible]

sleep] Heb. sleeps.  
slumber] Heb. slumbers.

should reply, Sleep on; but thou shalt be poor enough at length, as one that travellerth] Suddenly, and unlooked for, verse 15. the most as an armed man] So as it cannot be refuted. Lu. 11. 21-2

V. 12. *A naughty person, a wicked man*, &c. ¶ In this and the two next verses is set down the character, or description of a naughty man, or, a *man of helial*, (of the uses, and composition, or etymology of which words. I doubt not but there hath been enough said in former Annotations, being so frequent in Scripture) as it is in the original Hebrew. Most of the marks or evidences he

expressed, are taken from the outward carriage: which therefore must not be taken as infallible, or necessary; as if none were of that stamp inwardly; but those in whom these outward signs are found; again, in all in whom they are found, but, as all such deficiencies must be under flood, *et tibi in mare*, that it is so for the most part, and that these be the outward signs or evidences do concur, are to be suspected, till better known. Such a deficiency, from outward signs I mean, of a naughty man, we have in Marials, *crime ruber, nigre ore*, &c. *Rex magnan prelas Zolzi*; *fi bonus*, &c. Some observe a coherence of matter to the former passage; that this, because it commonly falls out, that idleness and sluggishness, breeds lowliness and wickedness; which is true enough; but that Solomon, in this connexion of passages, aimed at it, I will not warrant.

V. 13. *He winketh with his eye*. To wink often, Chap. 10, seems to be a mark of folly; that *he winketh with his eye, gaufeth ferrous* (i.e., is a fool). There is a proverb, *He that winketh with his eye, shall fall* (or, *shall be beaten*) (Punster; Mercer) and accordingly, *Philo Judaeus, Statutor talpae et acrioris, quoniam ne oculi quidem quicquam possunt praestituri*; as cited here by Salazar. But this is as often, and to here, a proverb of the Jews, and is a dangerous error, if it is not expressly explicated by Ecclesiastes, Chap. 10, v. 13. *He that winketh with his eye, no evil will, and he that knoweth him, will depart from him. When thou art present he will speak sweetly, &c.* But we must distinguish between a natural kind of winking, which is a sign of modesty, and a winking, which is a sign of cunning. (Cf. *Many makes frequent winking, to be a sign of timorousness*; *verily, nature of a military orator in cogitationis paradesis esse accipimus*, lib. 11. 37 and *Nihil non deponendum in the heart or mind; and that which is occasioned by the motions and suggestions of the passions*.) In the former case, winking in a company, is but cause of

[illegible]

V. 14. *Frowardness*] Heb. *frowardnesses*,  
he deviseth mischief continually] Besides abundance of corruption  
in his heart, Heb. *frowardnesses*) he adds more, by devising mis-  
chief still, even in the night, when workmen sleep, Chap. 3. 16.  
Mic. 2. 1. Hof. 6.

the fewest difcord]. As there is an extraordinary reward proposed unto them that make Peace, Jam 3. 18. and elsewhere; so there is not a more diuvelish practice in the world, than the fowling of difcord, and the love of strife and contention. But unto them that are contentiuous, Rome 12. 18. under which word all manner of wickedness is comprehended, appeareth by the opposite member. The wife man therefore, among other effects of wickedness reckons this particularly, that he causeth difcord: a thing not prejudicial to particular persons only, but to humane Societies in general, therefore all things to be blunnd and detested by all men, that haue not abjured humanity and common nature. See more upon the 16. verse, Gen. 4. 8. *He slayeth his brother.*

V. 15. broken without remedy]. Jer. 19. 11.  
with remedy]. A mocker's misery will abide on him,

V. 16. These six things doth the Lord hate; yea, seven, &c. This whole passage to verse 20, seems to be but a rhetorical amplification, or emphatical prosecution of that which was delivered before ver. 14. to wit, that it is a most wicked thing, or the part of a very wicked man, to sow discord. Thus to fer it out the more emphatically, and that it might make the greater impression, he reckons divers other things, which are commonly known to be very wicked

and in great detraction with God and man; after all which, he reckons that, as the laity, or worst of all : as if that were the utmost of wickedness, beyond which nothing could go. Heretupon Expofitors take great pains to shew why, and wherefore fowing of discord, or whifpering, or a flandering tongue (for all come to the fame) fhould be accounted the worft of all fins, and the moft hateful to God. And yet thefe are but idle notions, and may easily be confuted. For the laity is no gh to be feared to that purpofe; for it is a molt grievous fin, the caufe of greivous mifchiefs in the world. See Ecclefiafticus, Chap. 28. 13. *Curfe the whifperers*, &c. and St. James fpeakes of the tongue with much bitterness, as the occasion of vice, Chap. 3. it is the fubject almoft of all that Chapter. However, I do not conceive that this was it that Solomon aimed at, nor that his words were intended to be fo interpreted, as if he meant to apply only to the laity, to maintain, that the fowing of difcord is a greater fin, than any other here mentioned. I take it rather, to be a rhetorical (as faid before) amplification, or aggravation; whereof there might be the more neceffity, becaufe many that offend in that kind, by whifpering, carrying of tales : (pleafe to ingratiate themfelves; or others, out of an evil cuftom, and a clamore they take in prating) do the like, do not apprehend that a fin they commit, nor that they do it to the hurt of others, and the difturbance of the church, confufes, they expole themfelves and their families. Neither is it much material whether we tranflate, *ſeſtem, ſeven*; and fo make all the vices, here recorded, equally hateful and abominable : or, *ſepthimum, the ſeventh*; [taking *numerum cardinale pro ordinali*; as, *ſex, ſabbathum*, for, *prima ſabbatum*, and the like] and fo make the fixt fix reckoned fins, an object of Gods hatred, fimplly; but the ſeventh, being an object of his difpleaſure, which is more; whereupon is tacitly implied, that therefore it is a greater fin, becauſe it is an object of greater hatred : either way, as I conceive, is not much material, becauſe the end of either expreſſion, is only to make us ſenſible, that whifpering, &c. is no ſmall fin, as many think; but of heinous conſequence, and by God himſelf extremely deteſted. It ſeems this way of amplification, by *ſix, and ſeven*, to be here, that ſome way among the Hebrews appears by Job 5. 19. *He ſhall ſeek for ſilence among the Hebrews* *ſix, and ſeven*, &c. See alſo Hſ. 6. 1. and Mich. 5. 5. and Amos 5. 15. *ſix, and ſeven*, &c.

unto him.] Heb. b. *his ſiſ.*

V. 17. *A proud look* Heb. *Haughty eyes*. It is observed by most, that as in the former passage, the *naughty* man is described by several members; so here also in this enumeration of several vices, they are most of them, reckoned by the members of the body, beginning from the highest parts, and so downwards in order; which doth the more confirm the relation ( which hath been spoken of ) of these sins to the former.

V. 18. *An heart that deviseth wicked imaginations: feet that be  
 swift to shed blood.* *Woman* by these words seemeth to be  
 full of two faults of mind. (Though it is possible that one and the same  
 man may have both qualities;) which are often seen in the  
 same men, whatever their plots; very able and cunning to devise  
 wiles, whatsoever their own lust, or their necessity doth call them  
 upon: either, to compass, what is desired: or to avoid, what is  
 feared. But very cowardly though in matter of action and execution; and  
 no men, at their hands or weapons. Others, dull and heavy  
 to find, or invent; but quick and stout to execute. Now in point  
 of blood, and mischief, which of the two be the worst, I  
 know not. *Woman* is here charged with the two dangerous and  
 pernicious Chap. 1. *v. shed innocent blood.* which are here taught,

in fleeing to mischief? By mischief, here, seems chiefly to be intended shedding of blood: as may be gathered by Chap. i. ver. 16. *For their feet run to evil, and make haste to shed blood; and by Will they lie in wait to slay the innocent: they will set their hands against the innocent blood: they will set their feet to violence, and they will make a pitfall for the innocent blood: they will lay wait, and will slay the innocent, and will defile their hands in their paths. Blood, indeed (the shedding of blood) is the most crying sin; at least, in point of nature: it may be termed crying sin, *ἡ ἁμαρτία τοῦ κλάου*; *piaculum*, *martyrium*; and it is observable, that nature (or rather God, the Author of nature) has made it so, that it is more atrocious if unto the foul of man to do it, than it is to the foul of a brute creature. It is the beginning of time, by some thousands of years; if a man, who is known to have committed murder, all men, (without any other laws, or solemn excommunications, but the law, and voice of nature) did him his company, and thought themselves polluted, if they did not shed blood for him: *propter sanguinem*: so that for the most part, men are not so ready to forgive him, as they are to forgive a murderer, who was guilty of it, provoked to it by some great wrongs (as Cain, by sentence pronounced by Gods own mouth) all their life time, and such was the horror of the fact, amongst men commonly, that strange expiations and penances, almost as though they were the most heinous of all, were thought necessary to him, who had shed blood, enough, to reconcile themselves to him, and the world. Of which, I have said enough, you may read more in him, whose deers will make him live, (though he be a murderer) great grief of all that love learning, corporally dead; as long as philosophers, (truly called; not that which some late sophisters have made of the word) and anabaptists, would cry up for learning, and new doctrines, and anabaptists, would cry up for learning,*

ning; doth live in any part of the world: even learned Mr. Seiden, in his 111 Book de Synedrion, his last work, and left imperfect, because of his death. But now, who they be, that are guilty of this horrible and detestable sin, of shedding of human blood, would be a disquisition well worthy to be taken into consideration by any Christian, that aspireth unto heaven: a recall I mean to the imaginary, such as many (I doubt) that are called, and call themselves *Saints* upon earth, are likely to inherit. But I may not digress too far. Learned Grotius hath handled the matter very well, in his Commentaries upon the Gospels.

V. 19. *speakeſt heſe* ] Chap. 19 5.  
*diſcord* ] Heb. *diſcords*.  
V. 20. *My ſon, keep thy fathers commandements, and thou ſhalt*

law of thy mother ] Chap. 1. 8. See there.  
V. 21. neck ] See Chap. 2. 9.

V. 22, *it shall lead thee*] The commandment mentioned, ver. 20. That is, in effect, the Law of God: as is shewed upon Cl.

1. 8. *My son, Hear the instruction of thy father, &c.* and appears all by the words following, *For the Commandment is a lamp, &c.* compared with Psal 119 3 &c. See upon the next verse.

it shall talke with thee ] Direct thee what is to be done all day  
as masters in the morning appoint their servants what to do the  
day following.

V. 23. For the commandment is a lamp; and the law is a light  
Psal. 119. 8. & 119. 105.

and the law of thy mother, interpreted as before, may guide thee as a candle by night, and the light by day ; and their reproofs are means to save you.

to name to love you.

*and the law is light* ] The order of the words in the Hebrew is *A lamp is commandment, and the law is light*, which in the O.T. is a very frequent expression. The word *light* is the same as *light*, and *law*; and *law*, *light*. Now there is double use of *light*, and revealed: both *clarity* and *light*, and Christified in the Scripture. The natural law is, *deus est, religion*; and *Christi, deus est*, I said to be the true light, that enlightens every one that cometh into the world; which by Calvin and Beza, is interpreted of the natural light of religion, common to all men. However, I take Psalm, 141. *Thy word is light*, and *thy law revealed*; as David Psal. 119. 105. *Thy word is light*, and *thy law revealed*; as David Psal. 119. 7. &c. where also we may find the same difference between the first and second part of that Psalm; from this place, the former, fetching out the praises of light, in general; and the latter, the praises of the law of God; as being that to foul of man what the light of the Sun is to the body.

V. 24. *To keep thee*] Chap. 2. 16. & 5. 3. & 7. 1. The verse before may be included in a parenthesis, and this verse depends on

from the evil woman] Some men, very skilful in Scripture phrase and generally much approved for their labours in that kind, are of

[illegible]

of the tongue of a strange woman ] Or, of the strange tongue.  
V. 25. Lust not ] Or, That thou lust not.  
Lust not after her beauty in thine heart ] Marth. 5. 28.

neither let her take thee with her eye-lids.] Take heed of her fair looks<sup>1</sup> as well as of her sweet words; for if she catch thee with her eyes, when she hath brought thee to extreme poverty she will take

V. 26. *For* ] *Or When*.  
*piece of bread* ] 2 Sam. 2. 36.

and ] Or, then.  
the adulteresse ] Heb. the woman of a man; or a mans wife.



[illegible][illegible][illegible][illegible]





have some ground of application. But the most literal interpretation, is, to take *fewer*, here, as ordinary in the Scripture, *pro numero* — *mero perfectionis*, for a perfect number: for as by five pillars, be understood many pillars: so many, both for number and variety, as might be sufficient both to uphold, and to adorn the building.

V. 2. *her beasts*: Heb. *her killing*.  
*(she hath mingled her wine)* Heb. *mingled it* — *it poured it out*. So they did, in those hot countries, mix the wine with water, to allay the heat of it. So doth Christ fit his heavenly instruction for our earthly capacity.

*[The bath also furnished her table]* He compareth wisdom to a great queen, who keeps open house for all comers. So doth the King of heaven, *Matth. 22. 2.* This is opposed to the harlots feast, *Chap. 7. 14.*

V. 3. She hath [sent forth] Salvation wrought by Christ will no profit us, except it be published to us.  
her maidens! The incorrupt teachers and Ministers of Christ! who are his servants, 2 Cor. 4. 7. More generally and literally, as we may understand all them which God raised in several ages, and nations of the world, to teach righteousness, and to reclaim men from heathenry, or by writing from their vicious courses, as Paulus, whether by speaking, or by writing from their vicious courses, as Paulus, this end tended to moral Philosophy among the heathen, as to appease the wrath of divers of their writings yet extant, from which, evildoers might reap great benefit.

Civilians, may reap great benefit.

The bright places, Heb. the wing of the high places. See before upon Chas. 20. 14. In the third place of consouling.

V. 4. *Who is simple*] He that knoweth his own ignorance, and is void of malice. See more upon Chapter 1. 4. *to the simple*.

in biither] Or *afide*, as *ver. 15*, *16*, is meant the Word  
V. 5. *eat of my bread*] by meat and drink, is meant the Word  
of God, and the ministration of the Sacraments, whereby God  
nourisheth his servants in his house, which is, the Church, John  
27. Or more generally, and probably, by *bread* here, we may prob-  
ably understand any variety of fish or flesh, that may probably  
be furnished in a sumptuous feast, and plentiful entertainment.  
Genesis 31. 54. *Then Jacob killed beasts.* ( So our English marg.  
there, which I think is more right than the English of the Text,  
at that place; as Junius his Notes will tell you : ) upon the *mountain*  
and *called his brethren to eat bread, and they did eat bread, &c.*  
In elsewhere, frequently.

V. 6. *For sake the foolish*] Leave the company of ignorant and wicked men: or leave your foolish and sinful ways. So Prov. i. 1. See upon Psalm 14. 1. *The fool hath said* &c.

V. 7. *He that reproveth a scorner*] The 7, 8, 9, 10. verses may read included in a Parenthesis; for in the 11. verse, is the reason given of the Exhortation given in the fifth and sixth verses.

*geteth himself a blot*] For the wicked will condemn the reprover, and labour to defame him, Matthew 7.6.

V. 8. *Reprove not a [forn]er*] Meaning them which are in the way of fornication; *for they are*] i.e. they are so rigid, which Christ calleth dogs and swine : or, he speaketh of such as have been formerly in the way of fornication; comparison; Rather rebuke a wife man, than a fool: not because fools should not be rebuked simply, or of none ; but advisedly, considering their malice, and the small hope of their reformation. See Chapter 13. 9. *Speak not in the ears of a fool*] i.e. do not waste your words upon those who will despise the wisdom of thy words. See also Chap. 16. 4. &c.

*fwer not a fool,* &c.

*swear not like heathen*] i.e. like heathens, who swear much, and without necessity. *but keep thee pure*] We may under-

wee not a foile, &c. *Refrayne not* these sayings, *Ugh behate thee* We may under- stand this according to the rules of humane wisdom, as a way of Divine concedation rather, as many things of the like nature, as *Ugh behate thee* (whereof, see Matthew v. 39. verse 1. *Thou shalt not* Though evend,) than absolute approbation of such a course. Among Christians, where the way may be made of this admonition. For that which is the duty of charity doth oblige us, where we think we may do good. In this general warrant of charity, without any more limitation take upon us to respond, *Ugh behate thee*, is rather a force by our indifferet boldness (which commonly is an effect of pride) we incurre hatred, and expose ourselves to dangers and persecutions, where we do rather to please our selves, than to be feared. And so doe it rather to please our selves (as naturally perchance, rigid and censorious humors) we pretend zeal, than to serve God. But if we be called to the Ministry, as Ministers, and Preachers especially, we are altered; and we must be so far from fearing, in the discharge of our duties, that we have more reason to be afraid, that we do not discharge our duties as we ought to do, than that we should be feared. And so we are sometimes not hated; either hated generally, or by some. But we must remember, that the duty of Christ; *Thou shalt be hated* of the world, &c. is altered; and we must have men shall hate

V. 10. *The fear of the Lord is the beginning of wisdom*.  
28. P[sa]. 111. 10. Chap. 1. 7. They then that fear not God, have  
one spark of true and saving knowledge. See more upon  
1. 7.

[illegible][illegible][illegible]

V. 12. *thou shalt be wise for thy self*] I speak not for my

fit, but for thine: if thou hearken to me, the good will be thine own; and if thou scoff at my instruction, the hurt will be thine own.

35, 6, 7. Gal. 6. 5. The Grecians have an excellent saying to this purpose: *Μισὴ σοφιστῆς ὄντι ἐν ἑαυτοῖς σοφός*: *This I hate that wise man, that is not wise unto; (Or, for;)* *self.*

4. *A foolish woman is clamorous; she is simple, &c.* See b.

V. 13. A foolish woman is clamorous; she is simple, and

[illegible]

places.

V. 17. *Who go right on their wayes* That would hearken downe from hell, they were not seduced.

V. 18. *As if he is simple* Whick men for the most part are not, as if they were simple, and simple men, that themselves only wife men of the world, because they enjoy the world indulging to their senses and fleshly luts with all liberties: much of this life, whilste they liue : and thole that do not count foules and idotes; and upon this account, they draw men. Which indeed upon this ground, that the foul is more my account to be given after this life, would not be worth ground of reasonab: if otherwise, that the foul (whereof the creature made any question) be immortal, &c. then is the apparently more profitable, in considering the propriety of brutes, no further than the preferre. See forward to this purpose.

34. *Let them be confounded &c.* where the Epicurians are

[illegible]

to *hither*] Or, *aside*, verse 4.

10

[illegible]

and bread eaten in secret] Heb. of *secresies*: that is, eaten most secretly. Chap. 20. 17. Bread of deceit. &c.

V. 18. *dead are there*] Prov. 2. 18 & 7. 26. Heb. **וַיָּמָוֶת** of which see upon Chap. 2. 18 *unto the dead*.

fecit upon Chap.p. 18. into the *dead*,  
*her gurgels are in the depths of hell* That is they are in extremity  
 of danger, in the very jaws of death. The Hebrews often expresse  
 death by the word *gurgel* as Gen. 38. 21. *the grave*: *darkness*,  
 or the certainty of death. *the land of forgetfulness*, *the land of*  
*darkness*: *the land of forgetfulness* *the land of darkness*.  
 But the most common word, by which they use to vary it, is *sheol*,  
 which is the word here: translated sometimes *hell*, sometimes  
 the *grave*: of which see more on Chap. 1. 1. *at the grave*, and 1. Chap.  
 5. 5. *take hold on hell*. The *depths of hell*, *herceps the belly of hell*.  
*Thomas 2. 2. out of the belly of hell cried* I. So that there is no necessity  
 of that the literal *hell*, of the torments of hell; or to make  
 the *hell* a *hell*. *Paradise* in those days, the knowledge of hell  
 (as we take it now.) And *Paradise* in those days, the knowledge of hell  
 himself might know more than others; yet it is likely, that  
 he would speak as other did. This therefore I conceive to be  
 most literal, immediate sense; not excluding the other. Nay, since  
 that *hell* is *hell*, *revelation*; *bringing to light*: of life and immortality,  
 which *hell* itself tells us of. Tim. 1. 10. I conceive it most proper  
 to Christians to be *hell*, *hell* of life, and denunciations  
 of death, of that which is eternal life, or death; which  
 is called by the ancient *hell* and most followed in all their expōsi-  
 tions: the *angelical* *hell*.

## CHAP. X.

Verſe 1. **T**he proverbs of Solomon | Here indeed begin thoſe that we may properly call *Proverbs*; or *Sentence*: moſt of that which hath gone before in the foregoing Chap- ters, containing rather matter of exhortation, in general to wiſdom and virtue; and dehortation from vice, and the love of pleaſure, under the repreſentation of a few women, becauſe wo- men, and the love of bodily pleaſure, is that which draws away moſt men from the right way: ſuch another matter I ſay, ſay for an introduction, or general preface, to particular moral precepts and











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Verse 1. **E**very wise woman buildeth her house ] Encreaseth the  
welfare of it, by looking well to her children and ser-  
vants : but foolish women ruine the family. Pride then must not  
make a man despise the counsel of a prudent wife, nor affection  
force him to give way to a foolish. There may be a further meaning  
also ( if not the literal and immediate ) in these words, God is said  
to have made the godly *widowver houses*. Exod. 1. 21. but these  
words are otherwise both translated, and interpreted by some : as  
Junius, particularly. But there is no question of Ruth 4. 11. where  
we find a solemn form of blessing women, when married, then in  
use

V. 8. *The wisdom of the prudent, is to understand his way: but the folly of fools, is deceit* Heb. *יָרוּם חָכְמָתוֹ*, translated by Mercerus, *Sapientia callidi*: by Junius, *Sapientia astuti*. The matter of this saying, is excellent; and the expression as pithy. There is not any thing, that men ordinarily are more ambitious of, and more heartily (fame secretly, home openly), applaud themselves in, than to be *fabriles* and *crafty*: or as we translate, *prudent*; and worldly wise. Now Solomon tells us, here, what that craft, or prudence is, and wherein it chiefly consisteth, that makes men wile in

**Chap. xlv.** Annotations on the  
most capable to do mischief, if they be so minded. But it is the  
part of a wise man, never to be so full (in matters of concernment) any  
as to remember, that the face of a man is one thing, and his heart  
another: and that at the same time when the face is compassed with  
joy, the heart may be full of sorrow; and yet the heart may be full of  
sorrow, the heart (though unvisibly) may be full of joy: and for  
the contrary: it is not unlikely, that men might be wary, it  
might avail at some times, that men might have coherence of sense  
with the face, and yet the words may be full of sorrow, and yet the  
words may be full of joy, and then the chief scope will be to let us know  
what we may think very happy (in this world) and yet be full of  
sorrow, and yet be full of joy, and yet be full of sorrow, and yet be  
and sometimes are apt to envy their happiness. And yet the face  
may be full of joy, and yet the heart may be full of sorrow, and yet  
in great plenty of worldly goods; may nevertheless, notwithstanding  
as seem to us always merry; may be sad enough, (especially when he  
is in this outward appearance, and yet be full of sorrow, and yet be  
not a face, whom we either pity, or despise as wretched and yet be  
able, full of comfort in inward; and more happy in his heart, even  
in this present life, than the former.

*his own bitterness* Heb. *his bitterness* of his soul.  
v. 12. There is a way which seemeth right to a man Chap. xlv.

[illegible][illegible][illegible]

things external only. The *flute* and *chamber* of a *philosopher* is not to *perceive* all good or evil from him (only). *Epist. Ench.* Chap. 71.  
 V. 15. *It is not a prudent man looked well to his going.* That is, with no other view, but to be able to *talk* or *appeal* of flatterers, or others, who speak without ground; for their own ends. A *wild man* will take more care of his actions, than so. But may not this *humble* be referred to the talker as well, or seducer, included in, *every manner*. Many such figurative expressions there be in Scripture; whereas we shall have one manifest example in ver. 46. a. also Chap. 23. And accordingly, that *strength*; but the *prudent*, &c. that is: *believe* every man will observe the actions; and thus the *convention* to be made of them, and the *actions* themselves, as they are the cause of that *reck* to perfwade him to such and such things. According to our *Saviour's* rule: by *their* fruit ye shall know them. *Math.* 7. 16.

V. 16, but the fool *rage*th.] The Hebrew verb is not translated by divers others: *transfigure*th; or, *passify* by; or, *passify* on; or, chap. 22, 3. (repeated also chap. 27, 1.) where we have the same sense in effect: *A prudent man foreseeth the evil, and hideth himself; but the simple passeth on, and are punished.* It is the same verb in both places, but different conjugations. Either of these translations is warrantable enough, and makes no great difference in the sense.

V. 17, a man of wicked devices is hated.] Men can bear with him that is rashly angry, but they hate him that deviseth mischief to others in cold blood; or, a man that conceals the mischief which he intendeth. — *Isaiah*, c. 59, 22.

V. 18. *but the prudent are crowned with knowledge*] Knowledge is their crown: they get credit by it, and wealth too, under just government. See before upon 10. 23. *but a man of* understanding.

V. 19. *The evil bow before the good*] upon the former verse; a

V. 20. The poor is hated even of his own neighbour ] Ch.  
ter 19. 7.  
neighbour] Or, friend.  
the rich hath many friends ] Heb. many are the lovers  
the rich. He that loveth his neighbour, sinneth ] He that will

give to the poor, shall be punished as a sinner, although he t  
nothing from them, Or because it is the propriety and privile  
of charity, to cover a multitude of sins, Jam. 5. last verse: and I

4. he that *despise*th his neighbour *sin*neth, may be alio [and] (some) interpreted, shall be found a *sin*ner: all his sins shall be reckoned to him, and he shall be punished without any mitigation. So I King 1. 21. *I and my sons* [shall be *sin*ners: that is, shall be] proceeded against as offenders: for will be imputed unto you. *Psal.* 112. 9. *but he that hath mercy on the poor, happy is he* *Psal.* 112. 9. also on *Psal.* 47. 1. *Blessed is he.*

V. 22. *They that erre* [that *devise* evil] They that *see*ke to hurt others, go out of the way of safety themselves, and perishe miserably.

*promise shall be made good to them.*  
*V. 23. the talk of lips tendeth only to penury* Idle prating  
 which they are addicted, are seldom good for any thing else,  
 bring themselves (besides other inconveniences) to much  
 temp. But of serious discourse, it was said before, *The lips*  
*righteous feed many:* and there is not any thing more bene-  
 ficent, or more useful.

[illegible]

1

V. 25. *A true witnesse delivereth soules, but a deceitful w.  
 speaketh lies*] Verse 5.  
*A true witnesse delivereth soules*] Saveth men by witnessing  
 truth; whereas false witnessess destroy themselves and others.  
*soules*] Or, *lives*.

V. 26. and his children shall have a place of refuge.] God's children, or the children of him that fears God, Plal. 118. 1. Though to the sense it be all one, whether we read it, *his children* that is, Gods: or, *his*, that feareth God: yet according to best learned in the language, the tenor of the original Hebrew words doth import the latter: so that the words fully set out, be: *God or, The Lord is a strong confidence to him that feareth him and his children, (or the children of such) &c.* See also upon 15. *Eat a prudent man,* &c.

V. 27. The fear of the Lord is a fountain of life, to depart from  
[snares of death] Chap. 13. 14.

[illegible]

V. 29. *He that is slow to wrath, is of great understanding;*  
To overcome wrath and passion, with the spirit of meekness  
patience, is true wisdom indeed, and a great conquest: wh  
see more upon Chap. 16. 31. But to be able to expresse wrath  
rather the effects of wrath for a while, and to lay it up again  
opportunitie, as it gives men great advantage to do with it.

argues a most Diffident temper and disposition. Such an  
 Grecians call *xer* & properly, and they make it the worst kind  
 of anger. Whereas choleric angry men, though they shew  
 weaknesse, and expose themselves to more danger; yet they  
 commonly be the best natures, that are so; who, as soon angry  
 so soon pacified. *Bonorum animi irritable*; is a common obseva-  
 tion. Seneca goes further; *alia animi mala ad pessimum quosque perti-  
 nacitatem eruditur hominibus; et in alia fians, irripere, ad  
 quidam simplicitatis* (of an ingenuous mind, voyd of dissimulation  
 or hypocrisie) *iudicium iracundiam dicant; et vulgo creditur*

he that is hasty of spirit exalteth folly ] Shews it to all, ev  
things set on high are seen far.

V. 30. *A sound heart is the life of the flesh*] A heart free from passions, preferreth the health of the body.  
*envy the rottenness of the bones*] Plal. 112. 10.  
V. 31. *He that oppresseth the poor, reproacheth his maker*] Cl. 17. 5. *Matth. 25. 40.*  
*reproacheth his maker*] His own maker, or the maker of poor: for God made him. and in that state, nor to be defiled

to be relieved,  
his maker' God is the maker of the rich; and of the poor: ch.  
21, 2. Nor creator of their persons only; which we know he is;  
nor indeed here; but of their different fortunes: as he hath ap-  
pointed one, so he the other also: 'The Lord maketh the rich, and maketh  
the poor: bringeth low and lifteth up.' 1 Sam 2. 7. Therefore, faith Ho-  
nah in place, it is not lawful for me, to despise thee: (אֵלֹהִים אֵלֵינוּ אֱלֹהֵי הָעֲשִׂירִים וְהָעֲנִיִּים אֱלֹהֵינוּ אֱלֹהֵי הָעֲשִׂירִים וְהָעֲנִיִּים) because  
strangers and beggars, (or poor) are from God. But He that  
more pertinently and expressly to Solomons words מַעֲשֵׂה  
אֱלֹהִים הוּא הַמַּעֲשֵׂה אֶת הָעֲשִׂירִים וְהָעֲנִיִּים אֱלֹהֵינוּ אֱלֹהֵי הָעֲשִׂירִים וְהָעֲנִיִּים  
אֱלֹהֵינוּ אֱלֹהֵי הָעֲשִׂירִים וְהָעֲנִיִּים, that is: 'Take heed of ever upbraiding any  
for his (I leave out some poetical epithets, that are not to  
purpose): poverty, because it is the gift of the God.

but he that honoureth him, hath] Or, but he that honoureth him h  
V. 32. driven away in] Or, for. See upon Psal. 1. 4. like the ch  
And chap. 10. 3. the substance of the wicked.  
hath hope in his death] Job 13. 15. & 19. 26. Psal. 23. 4. 2 C

1. 9. See upon *repheth*, to *re*, 18. *The hope of the righteous, &c.*  
 V. 33. *Wisdom* *repheth* in the heart of him that hath under-  
 legs; but that which is *in* the midst, &c. Laying aside all  
 pretensions, that which both *Mercer*, and *Buxtorf*, from some  
 learned Rabbins connect unto us, (and the only that I can think  
 probable,) is this; One that is truly wise and learned, can  
 cast his wildom, but where he seeth occasion to use it: he is  
 ambitious to make shew of it. Whereas a fool that hath a  
 learning and knowledge, in all places, and upon all occasions  
 shew it; he must, or he is ready to burst. See before upon ch.  
 12. 23. *A prudent man concealeth knowledge, &c.* and upon ch.

18. 2. *A fool hath no delight in understanding, but that his heart may  
discover itself.* Again, *William* reſteth, &c. that is, A wife man will  
well confider of a matter, before he deliver his opinion; and ra-  
ther in learning to be wiſdom, than to utter any thing rashly: But  
a fools bold is soon then, than to utter any thing rashly: But  
bold, bold commonly and confidently. *He that is woe*  
*ſeeketh ſilence* 18. 3. *as the wife* *Gracians* of old, *the wife* *ſpeaketh*  
*not* *readily* *to* *anſwer*; but the mouth of the wicked *pooreth* out evil  
things, *Chap. 18. 38.*

[illegible]

CHAP. XV.

Verse x. **A** Soft answer turneth away wrath ] Chapter

V. 2. but the mouth of fools poureth out foolishnesse] verſe 28.  
Chap. 12. 23. & 13. 16.

V. 3 The eyes of the Lord are in every place, beholding the evil  
and the good] Job 34. 21. Chap 5. 21. Jer. 16, 17, & 32. 19.

the V. 4. *A wholesome tongue*] Heb. *the healing of the tongue.*  
a *tree of life*] See before upon Chapter 2. 18. *a tree of life.*

but a breach in the spirit.] The original word, here translated spirit, significeth also the wind: as Psal. 48. 7. *Thou breakest the ships of Tarshish with an East-wind*: where also we have the same word for

but  
breeding, as it here. Herespoua come, Rabbins, and Chriftians, (as  
Judas, Pifcatore, and others : ) exprefle the fenfe of the word in  
to this effect; *It is a breath by wind*: underftanding the Eastern wind  
proverbially ufed to exprefle a vehement fudden puff, or fudden  
coming, as Jerem 18.17. *I will ftealer them*. &c. But I conceive the  
former tranflation, the more emphatical, and the two, *breath in  
the fpirit*, more directly to be applied to a tree of life, in the former  
member, than a *breath by wind*. If a man would imagine to him  
the fudden coming of a wind, he would not be able to exprefle it  
phoneticke might (embracing that tranflation, approved by many  
a *breach by wind*) thinking that Solomon might allude to the  
figure of words, which phically are but wind, as we fay commonly,  
but I will not give you any more trouble.

V. 5. A fool despiseth his fathers instruction] Chap. 10. 1,  
instruction] Or, rebuke.  
but he that regardeth reproof, is prudent] Chap. 13. 18.  
V. 6. In the house of the righteous is much treasure] Godliness is

but in the recovery of the wicked is trouble. A wicked man may have much wealth, but he hath much care and trouble with it, because Gods blessing goes not with it, Plal. 127. 2. whereas a good mans treasure may be in his strength, and without trouble, through Gods blessing, See 1 Tim. 1. 10, and pierced them through with many sorrows. It is not always so; some wicked, wealthy men make joy themselves (as to the world) and their plenty quickly enough, even to the last. But it hath often been said, that no man can see the end of his journey, or observation can be absolute among men; reason of the variety of circumstances, the perfect knowledge whereof is above



$\mathbb{R}^n$  is a vector space over  $\mathbb{R}$  with the usual addition and scalar multiplication. The norm  $\|\cdot\|$  is defined by  $\|x\| = \sqrt{x_1^2 + \dots + x_n^2}$ . The inner product  $\langle \cdot, \cdot \rangle$  is defined by  $\langle x, y \rangle = x_1 y_1 + \dots + x_n y_n$ . The orthogonal group  $O(n)$  is the set of all linear transformations  $T$  such that  $T^T = -T$ . The Lie algebra  $\mathfrak{o}(n)$  is the set of all linear transformations  $T$  such that  $T^T = -T$ . The adjoint representation  $\text{Ad}_T$  is defined by  $\text{Ad}_T(X) = T X T^{-1}$ . The Killing form  $B$  is defined by  $B(X, Y) = \text{tr}(\text{ad}_X \text{ad}_Y)$ . The Cartan-Killing classification of simple Lie algebras is a fundamental result in the theory of Lie algebras.







V. 17. A friend loveth at all times, and a brother is born for adversity] chap 18. 24.  
 A brother is born for adversity] They are true friends, and kindred, that forsake us not in adversity.  
 V. 18. A man voyd of understanding striketh bands] Ch. 6. 1. & 11. 15.  
 See there.

Y. 26. *Also to punish the just is not good*] Some refer this *also* to verse 23. *A wicked man, &c.* Others, (and so Mercer) interpret, *To punish the just also, is not good.* But we need not be solicitous about the coherence, in such Collections; as was said before.

are true friends, and kindred,  
[*keep hands*] Ch. 6, 1. & 11, 15.

Others, (and so Mercer) in such Collections; as was said

13. and the N  
h is ours here)  
ates, who are of  
duties ; that is,

ing brook.] He  
of his belly shall  
ain what place of

unto divers ; of  
of wisdom comp  
Philosophers al  
Doũ, 𐤃𐤀𐤁𐤀𐤃𐤃  
wisdom ] By  
fluent speech ;

V. 15. *and th*  
use both heart an  
his own, and inst

conceived, that he alluded  
be one. This very similitude,  
and in the writings of ancient  
h one: *ἡ ἀρετὴ καὶ ἡ σοφία*  
*ἡ ἀρετὴ καὶ ἡ σοφία*.  
understood here *eloquence*; or  
*wisdom*, in the *N. T.* often for

believing, &c. Revel. 21.8.  
[knowledge] A man must  
that is, both meditation of  
this sense of the words :  
num: that is, Appetite, [  
or a dangerous thing.  
four Comicks very well

m liberty to spee  
 gs him out of p  
 a accuser seems  
 aknesse of his pl

knowledge, is not good.  
I have read it  
being to be objected  
again

to define a man having *la*

and the well-spring of wisdom, as a flowing brook.] He that  
lieth on me, as the Scripture hath said, out of his belly shall flow  
rivers of living water. Joh. 7. 38. It is not certain what place of Sc

V. 15. and the ear of the wise seeketh knowledge ] A man must use both heart and ear to get wisdom : that is, both meditation on his own, and instruction from others,

this sense of the words: *Etiam absque scientia desiderium non est* num: that is, Appetite, [ or, desire: ] without knowledge, is not good or a dangerous thing. An excellent saying. I have read it in some Comicks very well exprest. There is nothing to be objected again

one that walloweth in his

Alfo that the ſoul be without knowledge it is not good } Some make  
this ſenſe of the words : Etiam abſque ſcientiâ deſiderium non eſt  
num : that is, Appetite, [ or, deſire : ] without knowledge, is not good  
or a dangerous thing. An excellent ſaying, I have read it  
ſoule Comicks very well expreſt. There is nothing to be objected  
againſt

















alte





leaving them to they know not whom, being not at all exempted by them either from misery or mortality.  
 And having thus discovered the vanity of the principal things from whence the Heart of man might have expected satisfaction: He doth thereupon prescribe many excellent means for healing and abating of that Vanity, and for procuring tranquility unto the mind: And peace and comfort to the life of a man. Such are, Contentation of heart in the sweet and free Enjoyment of all outward Blessings, with thanksgiving, and in the fear of God. Quiet and Humble Acquiescence under the holy and powerful Providence of God in all the Events which befall us in the world. Sincerity of heart in his worship, and prudent piety in our vows, prayers, and address unto him. Patience of spirit under all the oppressions we meet with in the world. A composed preparedness of mind to undergo sorrows and afflictions. Prudent and pious moderation of spirit in our behaviour towards all men, that so we may preserve our names from Calumny, and our persons from danger. Meekness, Charity, Patience towards such as offend, confiding Common frailty, and our own weakness. Sobriety of mind, contenting our selves with a measure of wisdom and knowledge, and not busying our selves with things too high for us. Præbital Prudence, which may render us be-utiful in the eyes of others. Loyalty and obedience unto Gods Magistrate, that our lives may not be made uncomfortable by their displeasure. Vigilance to discern of time and judgement. Preparedness of heart against inevitable evils. Submission to Holy and unvariable Providence of God, admiring his works, admiring his judgements. Joyful fruition of Comforts, Conscience and industrious walking in our particular Callings. Wisdom how to carry our selves amidst the many Casualties which meet us in the world, so as that we may by our loyalty towards Superiors decline the danger of displeasure from them: and by our Charity to inferiours, lay up a good foundation for our selves, against the time to come. Lastly, Moderation in the use of comforts here, And preparation by the fear of God, and keeping of his Commandments, for death and judgement hereafter. That by the means as our Lifes Sweet, so our Death may be welcome. That the piety of your youth may help us to bear the infirmities of our age, and to lift up our Heads in the day of Redemption.

## CHAP. I.



In this Chapter, we have, 1. The Inscription of the whole Book, verse 1, wherein the Author thereof is described by his Natural Relation, King in Jerusalem: and his Church Relation, a Preacher, or a penitent, coming into the bosom of the Church, from whence by many gross misapprehensions he had excluded himself. 2. A general Proposition, setting forth the utter insufficiency of all things under the Sun to make a man blessed and happy, (howsoever otherwise useful and beneficial they may be, within their own sphere, when sanctified, to lighten and comfort the life of a man, who hath placed his Happiness in God:) inasmuch that all the labour which is taken, to extract happiness from the Creature, will be wholly fruitless, and without any profit at all, verse 2, 3. The proof of this general Proposition.

1. By mans mortality, whereby he is quickly removed from the fruition of them, whereas that which makes a man happy ought to ever to abide with him, verse 4.

2. By the Insatiability of all other Creatures, they come, and presently they go, and are never in a fixed condition: If coming, they make happy; then departing, they leave behind them, by which insatiability of the Creatures, being themselves continually unsatisfied, is implied, 1. Their weakness, to minister satisfaction to no noble a creature as man, verse 5, 6, 7. 2. The restless and fruitless labour which is taken in seeking satisfaction from things which only affect the senses, since the Eye is not satisfied with seeing, nor the ear with hearing, verse 8.

3. By the continual Vicissitudes and returns of the same things, which having lasted once, are often before, are never likely to afford further supplies, than already they have done (which indeed are none) towards the happiness of a man. And therefore except they can minister some new matter of satisfaction to the soul, which was never found in them before, and which indeed they will never do, forasmuch as, but the same disappointment which others have met with, must likewise befall those who shall from the same things seek for that, which the wisest of men heretofore were never able to extract from them, verse 9, 10, 11.

4. By Solomons own experience, who by the dignity of his place, by the inclination of his heart, by the greatness of his wisdom and learning, and by the abundance of his wealth, was able to go far as any other man could in this enquiry after true happiness; and when he had for himself made a most critical and accurate search into all things here below, doth conclude of them all in general, and of the most excellent of them all in particular, namely of wisdom and knowledge, that they are not only Vanity, and of no use to satisfy the soul, but are further Persecution of it, as causing much grief and sorrow to that heart which is inordinately conversant about them.

**Verse 1.** The words of the Preacher, the son of David, King in Jerusalem. These words are the inscription of this Book, setting down the Author thereof by his parentage, dignity, and design in this writing. The Author is prefixed, as owing ad avoiding the doctrine therein contained: His dignity is added to set on the dilt and scope of the Book the better. A King, Such a King, the son of David, lo, piously declared, 1 Reg. 2. 1. 3. Chr. 28. 9. Prov. 31. 1. lo, solemnly by God selected, separated to that Honour, 2 Sam. 7. 12. 1. 2. Iron. 1. 1. lo, admirably endowed with inward wisdom, whereby he was fitted, as in special for the work of Government, 1 Reg. 3. 12. 1. 2. lo, likewise for all natural and moral inquiries, 1 Reg. 10. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 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982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

**The Words of the Preacher.** Some read it as a proper name, the words of Kohlerth son of David, and so would have it to be one of the names of Solomon: as Jedidiah, 2 Sam. 12. 25. Lemuel, Prov. 31. 1. It is usually out of the Greek rendered Ecclesiastes, or the Preacher: as if Solomon had publicly delivered it to the Congregation, (as we find sometimes Kings and extraordinary persons have spoken to the people in their Church assemblies, 1 Reg. 8. 1. 2.) But it seemeth chiefly to signify Solomons repentance, and reckoning himself to the congregation of Gods people, from whence by his idolatries and other apostasies he had departed: and to the people is, the words of the fool, or person conversant in the bosom of the congregation, from which by his idolatry he had departed, and turned his back from the Lord God of Israel, 1 King 11. 9. And doth therein, and thereto declare the vanity of all other ways, save only the fear and worship of the Lord, unto true happiness. And herein he imiteth his father David, whose name is haply here for that cause mentioned, that as David, having been converted, did publish his repentance unto the Church, in that solemn penitential Psalm, Psalm 51. So his son, having fallen from his integrity, did take the same course to give glory to God in the great congregation Psalm 40. 10. and to make known his repentance to all the Church, that thereby he might glorify God, and strengthen his brethren. He frequently useth in this book giveth him this title, as of a penitent convert, 1. 1. 2. 8. 2. 9. 2. 10. 2. 11. 2. 12. 2. 13. 2. 14. 2. 15. 2. 16. 2. 17. 2. 18. 2. 19. 2. 20. 2. 21. 2. 22. 2. 23. 2. 24. 2. 25. 2. 26. 2. 27. 2. 28. 2. 29. 2. 30. 2. 31. 2. 32. 2. 33. 2. 34. 2. 35. 2. 36. 2. 37. 2. 38. 2. 39. 2. 40. 2. 41. 2. 42. 2. 43. 2. 44. 2. 45. 2. 46. 2. 47. 2. 48. 2. 49. 2. 50. 2. 51. 2. 52. 2. 53. 2. 54. 2. 55. 2. 56. 2. 57. 2. 58. 2. 59. 2. 60. 2. 61. 2. 62. 2. 63. 2. 64. 2. 65. 2. 66. 2. 67. 2. 68. 2. 69. 2. 70. 2. 71. 2. 72. 2. 73. 2. 74. 2. 75. 2. 76. 2. 77. 2. 78. 2. 79. 2. 80. 2. 81. 2. 82. 2. 83. 2. 84. 2. 85. 2. 86. 2. 87. 2. 88. 2. 89. 2. 90. 2. 91. 2. 92. 2. 93. 2. 94. 2. 95. 2. 96. 2. 97. 2. 98. 2. 99. 2. 100. 2. 101. 2. 102. 2. 103. 2. 104. 2. 105. 2. 106. 2. 107. 2. 108. 2. 109. 2. 110. 2. 111. 2. 112. 2. 113. 2. 114. 2. 115. 2. 116. 2. 117. 2. 118. 2. 119. 2. 120. 2. 121. 2. 122. 2. 123. 2. 124. 2. 125. 2. 126. 2. 127. 2. 128. 2. 129. 2. 130. 2. 131. 2. 132. 2. 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men, that arise in after ages, will darken and eclipse the honour of those that were before them : and so will it be done to them in the ages that follow. To be sure, no mere evil or great mans honour separated from Piety, will hold place with his being ; at the last day there will so much shameful matter be discovered against the wildest of wicked men, as they shall then lose all this renown, and shall appear to be vessels of dishonour and shame for evermore, 1 Cor. 4. 5. 2 Tim. 1. 20.

[illegible]

7b. *Therfore I thaned life, &c.* This is the effect which this  
great vanity of the moxk exalted humane endowment wrought  
in the heart of Solomon, made him weary of living to so little purpose,  
as to dye at last like the basest of men. He law no lovelyness or  
defireableness in life it self, (though the contrary outward beeing)  
all the course thereof being full of evil, giving nothing but  
of torment, and sorrow, and down like down like the waters of  
quieing labour, all which, as the psalmist saith, *the more they*  
*of torment, and sorrow, and down like down like the waters of*  
*quieing labour, all which, as the psalmist saith, the more they*  
*of torment, and sorrow, and down like down like the waters of*  
*quieing labour, all which, as the psalmist saith, the more they*  
have, they more poverty, pains, sickness, worldly troubles, have  
caused them to complain of their life; but here is one who had  
health, peace, honour, abundance of all the contents which the  
world could afford, not murmuring, but as it were judiciously and  
critically making the same complains. The greatness of his wil-  
dom being, such, that as all the comforts of life were made known  
to him, yet he was not contented, but desired more, so that to  
satisfie the iniquities of his fancy, and to make his life more de-  
firable in it self, he was content to be content, and to be content  
to be content to the foall of man. It must be something better than  
life which must do so, *Psalm 136.*

2. That in the greatest confluence of worldly things, the life of a man may be full of grievous labour, and he weary of it, not onely out of anguish of spirit, but of natural wisdom observing the vanity thereof.

3. That the wisdom of man, without making use of the grace of God's very apt to undervalue the greatest outward blessing which humane nature is capable of; as Solomon here doth life. There is naturally so much delirium in the heart of man, that except all things answer his own desires and expectations, he will fall out with his very life, and pick quarrels with the choicest blessings that God here affords him. As a little cloud hides the light of the whole Sun from the eye, so amidst a multitude of enjoyments, a little labour or trouble which comes along with them, doth darken the beauty, and remove the content of them all, Gen. 30 1. Psal. 59. 15. Eph. 5. 12.

2nd. 3.13. Concerning this point, of being weary of life or hating it as an unlovely and undesirable thing, me may note, 1. That life is the choicest and principal outward blessing which God here affords us, and that unto the comfort and prelevation thereof all other outward blessings are directed. Math. 6.25. 1. That though in a way of obedience we are to undervalue it at the command of God when he calls on us to lay it to rest Luke 14.26, 27, 30, 31 John 3.16, John 12.25 and in comparison of a number of things we may grow weary of, yet in comparison with Christ Phil. 3.12, yet is it a great treasure, and a great blessing, and a great blessing, and a great largeness of heart, as here Solomon doth, to diftream and wax weary of so great a blessing, Gen 27.46, Numb. 14.1, Job 10.1 and 36.10 Jon. 4.3, 8.

36. *18. Tra. Thated all my labour,* &c.] All those magnificent  
and excellent works, which with so much labour I had wrought.  
They were all far from minifying unto my heart any solid con-  
tentment, that I grew wholly out of love to them, had no regard  
nor respect at all unto me; by thy hatred here, and in the former  
verse, he means that thou hast been the joyful possessor of  
all that I have done, and therefore thou shalt be able to say,  
*I have laboured vainly*, &c. finally that is, then this was a very  
commendable fruit of the vanity which he discovered in them, ac-  
cording to the counsel of the Apostle upon the same ground, *I Cor.*  
*7. 39, 40*, [1.] John 2. 15 *Loveth not the world*, that seems to be a  
worldly and secular life, or Temporal being, nor the things of the  
world, that is, the provisions and material comforts are the twain  
of lust in the world; and so forced God's people to figure themselves  
to be dead to the world, as *Eph. 2. 2*, *We were sometimes* with Luke 14. 26  
John 12. 31, *Condemn'd*. But if by hatred it meant a detestation  
and abhorrence of them, so as to leave off all care of duty to ex-

erhised in worldly things, according to the travel which God hath appointed for the sons of men, Ch. 1, 13. Ephes. v. 28. 2. Thel. 3. 10. ——— 13. and thi- do, because we find not that plenary satisfaction from them, which they were never ordained to administer; then this was an inordinate hatred which did not belong unto the works themselves, (being in themselves good) but unto the sinful distemper of the heart from whence it proceeded. Such was the fullon distemper of Israel in the wilderness, Numb. 11. 6. & 20. 4. Jon. 4. 1.

[illegible]

V. 19. *And who knoweth whether he shall be a wife man a foel?*  
 V. 20. *The reason of his forementioned diffall of all his labours; be-  
 cause he must leave them to the man that comes next after him,  
 who haply may be very unfit to succeed him in so wise and great  
 works. It is not in mans power to leave the works of his handi-  
 craft, when he must himselfe no longer enjoy them, unto such as are likely  
 to improve or preferre them; but to be what he will, wife or  
 foolishly he must have, not onely the fruition of my labours: but the  
 dominion over them. Psal. 39. 6. And this is a great vanity, to know  
 a mans self how to get great things, and to know how to preferre,  
 and to enjoy them; but not to know what will become of them at  
 the last: A wife man it may be will alter all, a foel will scatter  
 and dissipate all, and so all the fathers wisdom may quickly come to  
 nought by the fons folly,*

wherein I have laboured, and wherein I have floured my selfe wife ] Which by my labours in my widom I have gotten, He understode that he had gotten a widom in managing worldly affairs to the best advantage. *pro. ment. 11a. 10. 13. Ezek. 38. 4. 5.* These are the two great principles of humane estates, Widom to direct; Labour to execute: Widom by counsel guideth labour; & Labour through experience encreaseth widom. That widom is fruitles, which doth not produce labour; & that labour is useles, which is not managed by widom. Some conceive that Solomon here did force, or at least fear that Rehoboam by his folly might scatter many of the great woks and lose much of that ample power and wealth which his father by his widom had gotten. 1 Reg. 12. 13. 15.

And I thought I went about to *call* my heart to defend of all the  
labour &c. Therefore I cried, The meaning is Having turned  
hither and thither to take a view of all human actions, and every  
where discovering notable vanity in them all, I found my self  
wreathed in this round brought at last to utter darkness. I  
was weary of my own thoughts, and finding out that in  
any of my labours for that I had undertaken them, When I found  
after all my labours this sad uncertainty attending on them, that  
was out of my power to disprove them for the future too, but that  
they might fall into the hands of a fool that would demolish and  
disprove them all; who by his folly ruins the fruits of my labour:  
Then I befitted my self to make my heart despair to call a pur-  
pose from all my labours. The word importeth a desisting from a  
work or labour undertaken, a changing of a mans concluding the  
attempt to fruitless or unfeasible. *Job. 12. 23. &c. 18. 11.*  
There is a Rational despair, which is wholly necessary to afford it, both  
that it may be free from all iniquity, and beset himself to  
that which is more effectual, *Job. 5. 2.* and there is a passionate  
despair proceeding from that towardsness of heart which is a dis-

apointment is to produce a carnal mind;when,became a man cannot enjoy that good from a thing which he expected, he will therefore wholly fall out with it, though it be otherwise good in its degree, and doth bring such comfortable fruit as God himself promises for this in a carnal heart. For the Lord loveth uprightness, Ps. 119. 173. and 131. 18. 31. Psl. 128. 1. And hath a word of promise very proportionable to those ends and uses for which he hath appointed them, Deut. 18 - 8. Mt. 4. 4. If Solomon mean here the former deed, then it was an effect of his wildom. dilating upon him to abuse his place then was an effect of his wildom. dilating upon him to abuse his place then was an effect of his wildom. dilating upon him to abuse his place then was an effect of his wildom.

him, but to raise off his heart from the things of earth, and turne from things good to his desire, because the providence of God might have difturb'd otherwise of them; than he desired D'us labor about outward things, belongs unto us; but the diffition of men

into what hands he pleaseth, belongeth unto God. In the mean time; it is a good argument to draw off the heart from anxious and inordinate toyl about worldly things: and rather to employ our thoughts about the education of our children, lest much wealth in the hands of a foolish son prove an argument of our folly; whereas a little estate with principles of wisdom and piety instilled into him that must enjoy it, will be a greater blessing unto him, and an evidence of more wisdom in our selves.

V. 21. For there is a man whose labour is in wisdom, &c. i. e. who, 1. by his habitual skill and faculty of conceiving, 2. by his experimental and improved knowledge; and 3. by his just, honest and righteous dealing; concerning all, with diligent labour, (under which kind of principles to be attempted, the blessing of God is usually promised,) he shall be able to do all things, which he will, and all dominions, even to another who never took thought about it, nor flired hand or foot towards the gathering of it. This is a true ideal reason of the wife man's weariell of his life and labour; namely, that he should be a very drudge for another man, and should use all his skill and pains, and suffer so much anxiety and disquiet only to purchase rest and idleness for his succellor, And this is a great & fore evil; that the labour should be one man's, and the fruit thereof another's; and thus be counted as a punishment, Job 5. v. Hol7. p. 8. 87. Deut. 18. 30; 13, 32, 33. Pl. 39. 6. Pro.

13, 22. *[shall he give it for his portion]* Or, *shall he give his portion*. That which in all reason after so much labour should have been the portion of him who laboured for it, he is compelled by death to give or leave it to another man, and so to make it that other mans portion.

U. 2, for what hath man of all his labour, &c. What is there unto a man of all his labour? Nehem. 6. 6 viz. what profit, comfort, advantage, can a man have of such labour wherein all the pain is his, and all the fruit and benefit another mans? chap. 1. 3, & 3. 9 Psal. 39. 6.

3. *Verexation of the heart* Herby are noted those disfructifying, disquiescing, careful thoughts, whereby he doth project and contrive within himself all ways of gain, and how to increase and preserve a great estate, [Psal. 49, 11. Hab. 5, 5.6. 1 Tim. 6, 9, 10. This may refer to all the three Reasons before given; 1. What hath man left behind him? 2. All his labours and vexation when he is dead and gone, all that he hath then gone to, Job 1, 21. 1 Tim. 6, 7. 3. [Psal. 49, 17. 2] What good hath he by all that pains which he hath taken for another man, who if he were wifer, would be able to take the pains for himself, and if foolish, will be likely to make all another mans pains fruitlesse, when he took to provide for him, Job 37, 16, 17. 3. What hath he of all his Labour more than the sweat of his browe? 4. What hath he of all his labours and drudge to get him an estate who laboured not for it? nothing more than the sweat of his browe. 5. What hath he of all more as to concernment and fruition, much more as to wearisome vexation.

V. 23. *For all his dayes are sorrowes, and his travell grief* ] &c.] These words are very emphaticall, to set forth the pain and trouble of such a man who toyls for others: and the wife man closeth this diffinition as he did the first, Chap. 1. 18. only this is exprest with greater emphasis, as being the greater evill of the two: as ver.

2. The word translated *sorrows*, signifieth a very painful and cruciating grief, the grief of some fore wound, Gen. 34. 25. Jer. 51. 8. and used in the case of Israels sorrow in their bondage in Egypt, Exod. 3. 7. and in Babylon, Lam. 1. 12. and to expresse the sorrows

2202.537. and in was from Cant. 1.22 And to expiate the tortions of Christ, *His* 5.34. See Job 33. 19. Prov. 14. 13. 3. The *tribulation* is used for the Concrete, it is not said, All his days are sorrowfull, but very sorrow it self, which addeth much force to the sense, as Gen. 3.6, Plal. 5.9. & 39 5. Hag. 2. 8. Gen 12. 2. Cant. 5. 16. 4. The word is in the plural number, *all his days are sorrows*, (i.e.) full of sorrow; great sorrow, and variety of sorrow; as Ia. 63. 6 2 Per. 3.11. So it is said, that the Sodomites were smitten with blindness, *And* 10.11 2 Cor. 12 Eccl 6.6.

*diminutiones*, Eccl. 19.11, 2 Cor. 13. Eccl. 3.6.  
and his *travel* (or anxious and careful labour) grief. Or, indignation, his wearisome imployments, full of delinquency, and of continual sollicitude, meetings, withall, with many misadventures and disappointments, do fit up much grief and displeasure of heart. Hereby is noted the exceeding great trouble of heart, which ariseseth out of an inordinate converting about worldly things; and apprehension of parting with them. For the less measure there is in the Labour of getting them, the more trouble there is in the thoughts of parting with them. If the life of the best men be full of evil and labour, Gen. 47.9. Psal. 90. To Job 14.1 & 5. 7. (Our mother brings us forth in sorrow, unto Iob 14.1.) more than any quiet must be the life of those who labour in the fire, and for very vanity, Habba.c. 2. 13.

yea, his heart *seeketh no rest in the night*] The night was appointed by God for man to rest in, as the day to labour, [Psal. 104. 23 & 127 2. Job 4. 13. But such a man depriveth himself of that blessing, which God by the very season offers him, Job 7. 3. 4. 13. 14. Eccl. 5. 12. 13. Prov. 3. 24. Or, if such a man's body, through labour and weariness, do sleep, yet his heart is still taken up with unquiet thoughts and cares; for the heart may be awake when the body sleeps, Cant. 5. 2.]

V. 24. *There is nothing better for a man, than to eat, &c.* In this verse, and to the end of the Chapter is contained, that which is the whole sum and subject of this book, which is to flourish, wherewith the only good which man can attain unto in his labour about worldly things, doth consist, and the happynesse of this present life which is to get the heart seasoned with the fear of God, and to be good in his sight, or approved of him; and then, in the allurance and joy of his favour, to make use of all outward good things with quiet contentment, with freedom, cheerfulness and delight, which is a special blessing which the Lord gives unto his own servants. The Apostle putteth all this into two words, *Godliness and Contentment*, 1 *Tim.* 6.

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*make his soul see or enjoy good* i. e. Make himself to enjoy the good which outward blessings do afford, the like phrase making to see good is used, Psal. 4. 6. & yo. 23. *supra*, ver. 1.  
*in his labour* 1. In the fruit of labour, not of idleness, 2. Of his own labour, of that which is righteously his own, not gotten from others by violence or injustice.

this also I saw that it was from the hand of God? Or the special gift of God, as ver. 26. Chap. 3. 13. & 5. 19. 1. Chr. 29. 16 It may seem but an easie thing vvhen man hath, vvith much toyle and trouble, gotten provisions about him, to eat the fruit of his ovvn labours, yet he hath no power to do it vvithout Gods blessing.

Here we may observe, 1. That the utmost good of all worldly labours reach no further as to real benefit, than the supply of the body, Ecclel. 6. 7. 1 Tim. 6. 7, 8.

delight at all in them, without the speciall hand and gift of  
God; to say nothing of fickleffe, or sorrow, or other distempers  
withi[n], and of robbers without, which may take away the taste of  
any sweetnes in them, and consequently the desire of them; 2 Sam.  
19. 35; Job 33. 19, 20, so that the floure and the wine-press shall

not feed us, **Hor.** 9, 2. & 29. There is such a **for**d and **base** cruelty in the mind of a **man** towards himself, as to defraud and grudge himself the fruit of his own labour, **Ecclel.** 6, 24, 8. much less can a man with cheerfulneſs, contentment, and ſweet tranquillity, make uſe of theſe bleſſings without the ſpecial favour of God

3. That the happines of this life standeth in a free, cheerful and contented enjoyment of the good blessings of God, together with the sense and comfort of his fatherly love. 1 Tim. 6. 4.

4 That all the sweetness of outward blessings standeth in this that they are reached out unto us, from the hand, and sanctified by the blessing and grace of a merciful Father, Psal. 37. 16. Prov. 15. 26 1 Tim. 4. 5, 1 Tim. 6. 17. It is the love of God which puts sweetness into all outward mercies.

¶ Honest labour whereby a mans bread is his own, is the proper object of our comfortable fruition. Then only we can rejoyce in our eating and drinking and other outward delights when in them we taste the sweet of our righteous labours, Prov. 16. 8. Eph. 5. 28. 2 Thes. 3. 12.

V. 29. for who can eat, or who else can hasten thereunto more than I? ] He proveth what he had said, that it is the gift of God because he so wife, so wealthy a Prince, who had so great variety to hold up his delight, could of himself find nothing in all his great estate, but matter of vexation. What power can others have to enjoy them, when he could not: or, else, if he were satisfied, he would not have



14. & 19. 8. 1 Thel. 4. 6. Jer. 5. 26, 27.  
and behold the tears of such as were oppressed] The greatness  
of this evil is set forth, 1. By the grief of such poor oppressed persons  
as is squeezed forth tears out of their eyes. Lam. 1. 5. & 2. 11.

helpless, they had no comforter: It is some case of a man in sorrow, to see others pity him, and a great aggravation of misery to be without a comforter, when a mans adversaries are so powerful, so malicious and cruel, that others are afraid, so much as to pity him, Job 6. 14, 15. & 19. 11. 3. By their imprecosity to escape from the hand of their oppressors. So much is implied in the next words, which way ever we read them, whether: so as to repeat the negative of the former clause with the latter, which is usual, *Psalm* 1. 5. Job 30. 20, 25. & 31. 20. thus, *And no power from the hand of their oppressors, namely, to escape from them.* They have no power but to weep, none to help themselves. Or else, as we read, *in*

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V. A. Agassiz, *I considered all travel and every right work*.] Hence he proceeds to another vanity, arising, on the former of opposition and misgovernment, under which men usually are disappointed from all ingenious and useful undertakings. On all noble enterprises of that sort, by reason of the envy and danger, which, partly, through the jealousies of superiors, partly through the malignancy and civil eye of equals, or inferiors, they are by their eminency in industry exposed unto. *By every right work*, we are urged to understand not so much works done in integrity towards God,

Chap. v.

7. 11. another expression intimating this to be the popular humour of the generality of men or the vulgar people, who go up and down the streets; as the vulgar are distinguished from the greater and nobler sort, Jer. s. 1. 4. 5. or walking may be joyne with the following words, viz.

with the second child ] I observe that the generality of people walk with the second child, joyn themselves unto him, and flatter and crouch to him, forsaking in their affections and behaviours the father; because he is about to forsake them.

down, stooping towards the grave, and therefore apply themselves to his heir. Whereby the noeth is the unhappineſſe of Princes who if they live long, live to ſee their glory die before themſelves ; the ſlackeneſſe of the generality of the people, who do not honour Rulers for their office ſake, as they ought to do ; and eſpecially ſhould reverence him the more, by how much the more experience they have had of happineſſe under it. Rom. 13. 1. — 1 Pet. 13, 14, 15. but honour them meetly out of intereſt, and ſelf-

There is naturally in the minds of the people a weariness of being long under one Prince, a querulousness and repining at every thing which pincheth them, and thereupon a desire to change him self to the next, not so much out of choice or assurance that he will be better, but out of natural levity and inconstancy; as sick men

V. 16. *There is no end of all the people, &c.]* By all the people  
 the world is meant, and in particular the multitude of the Jews, who  
 were the people of God.

ne meaneth the study and inconstant multitude, whose joy is  
discontent with their present estate, is the cause that they thus  
fire continual changes, and reject to day, whom yesterday they  
loved. *There is no end of all the people, or, to all the people* ] There  
are infinite numbers of people in every age and generation who  
stand thus affected: it is not a contingent or unusual thing.

very common. It is not a vanity which Princes have experienced  
only sometimes, as in some few persons; but it is the general  
case of the vulgar, to stand thus variously affected towards the  
Princes, in all ages. So this phrase, *There is no end*, is used to ex-  
press a great or infinite number, *lls. 2. 7. supra*, verse 8. *Job 22. 5. I*  
*hunt. 1. 2. Above. There is no end to all the people* *The people*

put an end or a stop to this vanity but it passeth on, from one generation to another. They which went before did so, so do they now, and so will they do which follow. 3. By no end, may be met no satisfaction to desires, no through and fixed acquiescency heart in the people towards their Princes; they will still entertain expressions of respect and show signs to sacrifice their desires.

So the word *End*, is used for that wherein the heart may acquiesce and look no further for something else, Prov. 23 : 18. They do terminate and fix their affections in one man, be he never so worthy, but grow weary of him, and joyne themselves unto Successors.

even of all those that have been before them.] Namely, before  
father, and the son, or successor which was second unto him.  
The word [before] may signify either in the presence of them  
i. e. who have been officers under them, or done service; and by  
allegiance to them, 2 Sam. 16. 19. 1 Reg. 10. 8. or else at  
distance in time unto them. They who were before them did

*They also that come after (shall not rejoyce in him) i.e. In the father unto whom now they seem so zealously and with so much love to joyn themselves.*

him, with themselves freed from him. The verb negative *b'lo* *mu* *hu*, seems to import the Affirmative contrary unto it, as usual in scripture, Exod. 20. 7. Prov. 17. 21. Zach. 8. 17. Rom. 4. 19. This then is Hereditary to all people; There is no End to it, they can never be settled or contented with the present estate

they before did dislike the father in expectation of the son, so after will cast off the son in expectation of the grandchild, and will be in all generations.

*This is vanity and vexation of spirit* ] This must needs be man's indignation and grief to Princes, to see so much falshood and unkindness in the hearts of their subjects, and to see their Honour grow old and decayed.

CHAP. V.

**T**He Wife man having spoken of the vanity which attendeth

the very highest condition of men here below ; seems here to make a kind of digression, and to go yet higher unto the confirmation of that, which principally concerns man in this Life, to wit, The worship of God. This is the suprem Remedy of all the Vanities, and may seem here to be subjoined (as also it is in the Book of Job) to that purpose, to shew that though neither

end of the book, to that purpose, it is not

Year	Percentage
1950	7
1960	10
1970	12
1980	14
1990	16
2000	17
2010	18
2020	19
2030	20
2040	20
2050	18











2. Anger is violence, which then feeds in human affections; do  
 not rebellion and hostility give way to murmuring and impatience,  
 and the Chaldee paraphrase understandeth it, when things go  
 and forwardeth against God and his providence, when conformity go not as  
 we would have them. It is not hardly nor revengently angry against  
 rich oppressors, Psalm 37. 1. Prov. 13. 17. 18. & 24. 29. 30. 31. 32. 33.  
 2. Anger is naturally an angry passion, and angry against a  
 man because he is a man, and angry against a dog because of his  
 reason. The Philosopher saith, whether it be his master, or a stranger,  
 and therefore frownceth, which runs away without his ardent,  
 and therefore frownceth and deliberation is necessary to keep it in,  
 James 1. 19. Proverbs 19 11 & 18. Titus 1. 7.  
 It being of it selfe very wilful, and hostile. Gen. 4. 6. Mab. 1. 6.  
 David was overtaken in this point in the case of Nabab, 1 Sam. 5.  
 21. 22. and the disciples, whom our Saviour rebuketh for it, Luke

9545155.  
 for anger retheth in the bosome of fool? A thing is said to be in the bosome, when it is much loved, cherished, delighted in, Deut. 13. 6 & 18. 56. John 1. 16. fools delight in anger. It retheth, it is in its proper place, it is never departed from him, is ever at hand ready to enrage and enflame him. A wife man understands anger, flyeth, in its proper time, but a fool useth it as his constant garment. It is bound up in the heart of a fool, and as it were sewed and sealed up in it. It is an inmate in a fool, it is but as a passenger through the heart of a wife man, it doth not lodge in it all night, Ephes. 4. 26. therefore the Apostle exhorting unto perfect patience, directeth us to pray for wisdom as the foundation of it, James 1. 4. 5.

V. 10. Say not thou, What is the cause that the former dayes were better than theſe? He doth not forbid us with godly ſorrow, and holy zeal to bewail the corruption of the dayes wherein we live, and to be ſenſible of the ſins or judgements which make them evil; for there is no queſtion but ſome ages are worſe than others, there were purer, and then darker and corrupter time, of the Church, Gen. 6. 11. 12. Amos. 5. 13. Ephcf. 5. 16, 2 Tim. 3. 1—5. 2 Theſ. 1. 2 Luke 18. 8.

2. But, 1. He condemneth our apptnesse to passe ouer the good things which we enioy in our own age, and to looke only on that which pincheth vs, to complaine of wrong, oppression, iniustice now, as if former ages had not the like reasons or other evils, which we are freed from, to complaine of as well as we; Israel had Gods presence, and Manna in the wilderness, and they value not that, because they misse the onians they had in Egypt; Exod. 16, 3.

Num. 11. 4. 5. & 14. 1 — 4.

2. He teacheth us not to charge the evils we lye under unto the times, but to our sinnes, which make the times evil: for that is all one, as if a man should think he should be better, if he were removed into another chamber, or did lye on another couch. He that is wicked now, would have been in the left of times, Matth. 23. 30. Thou canst not change the world, thy work is to mend thy self: a bryar is but a bryar, though it be in paradife; and a lilly is a lilly, though it grow in a wilde-  
bein.

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otherwise thou dost not wisely; inquire concerning this matter." This is a *μειωσις*, the meaning is. It is a foolish arrogance to complain of the providence of God, as if thou wert wise enough to teach him, or to mend his works, Job 38. 2, 3. Job 21. 22.

21. 22. *W. 11. widim is good with an inheritance: and by it, &c.*  
Thus it shall be understood comparatively, for widom is good in itself alone, but it is better, more useful and beneficial to a man, when he has it, and others, when it meets with an inheritance: As the Rabbins say, *מנהג אשה על יסוד יורשתה*, *Widom without wealth is as a defunct*, chap. 9. *15. widom without widom is a snare*, a temptation, flow of lust, pride, vanity, luxury, oppression, I fear. *6. p. 941. 49. 6. p. 108. 11.* Therefore if a life, expell'd here by the coming of the Sun, is uncomfortable without the means and support of life, an inheritance maintain it: So an inheritance is unwell without wealth, and harmful without widom to order it. But wealth in the hand of a wife and good man, is an excellent instrument, wherewith

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but the excellency of widow is, that widow groweth life to them that have it! They both defend, and therefore both together are very profitable, but of the two, widow is the most excellent. In which the spiritual widow, joyed with the spiritual husband, which is the giving of it, for this gift is given by the Spirit, *1 Cor. 12. 13*, which riches dyed with sorrow, when wife Abigail saved the life of the family, *1 Sam. 25. 33, 37, 38*. Therefore widow is better than wealth, *Prov. 8. 1, 11, 16, 17, 18, 49*. *1 Prov. 11. 4*, Rich Nabal dyed with sorrow, when wife Abigail saved the life of the family, *1 Sam. 25. 33, 37, 38*. Therefore widow is better than wealth, *Prov. 8. 1, 11, 16, 17, 18, 49*. *1 Prov. 11. 4*. Many times a mans wealth shortneth his dayes, either by his own luxurious and inordinate life of them, or by exposing him to the cruelty of thieves and murderers. But a mans widow will fence him against such dangers, or at least will quiet and comfort him under them, that he shall not sink nor

V. 13. *Confess the wisdom of God*: for wile, &c.] He seemeth to have said, *Confess the wisdom of God*, with an inheritance, or unquestionable estate, to be the b'ds remedies against oppression, violence, & those other evils, which in a bad age we are apt to complain of; but because such may be the badness of the times, and so prevalent the injuries and corruptions thereof, as that neither the b'ds nor the people can defend man against them, therefore, there's need directed to the consideration of the creature, and therefore, there's need directed to the creature, unto the righteous hand and irresistible providence of God in them all; and where wisdom cannot afford our condition, nor make the times, or the men thereof, or our affairs, or our right and orderly as we would have them, there is, at the least, need directed to the creature, unto the creature, and acquiescence in the will of the Lord. Many things there are, which no humane wisdom can redress. In a publick Pestilence or Famine, no ability of man can purge the air, or open the windows of heaven to supply us. In a shipwreck, no wisdom of man can direct the winds and seas, and command the waves, and the bottom of the sea, winds and waves, to rise up, and to sink down, to wait upon you.

See the work of God] (1.) Diligently view and take notice, in the course of the world, of Gods over-ruling providence. The Scripture commonly useth words of external senses, to express the actions of the soul within. Chap. 2. 24. & 3. 10.

the foul tumber, Chap. 2. 24. & 3. 16.  
*The work of God* Namely, his righteous government of the world;  
 when thou art apt to complain of the times, and the oppressions  
 therein, then remember, how crooked sower things are, it is God  
 that hath ordered and appointed all things; and it is vain for thee  
 to thinke, that by thy sollicitude or anxiety, thou canst rectifie every  
 thing which thou art apt to complain of; for the decrees of God are  
 unalterable, like mountains of brasse which cannot be moved, Zach.  
 6. 1. Chap. 1. 15 Therefore make that light by patience, which thou  
 canst not correct.

for who can make that straight, which he hath made crooked? The  
shews the unalterableness of Gods order, which he in his providence hath

hath placed things in, it may be understood, 1. In the course of nature, Be not angry, nor fretted against Gods work, in unbelief, as if it were a fault in the weather, in holes by rock or land in fickleness of the winds, or in the humors of the sea, as if it were a fault in the infirmities, or deformities, which God bringeth upon thee or thine; nor at the miscarriage of any means, or weakness of any creature, as if it were a fault in the instrument, or in the way, or in the endeavours thou useth to rectify the thing; but consider, that it is the will of God, that thou shouldst be murdered at things which are laid in the way of thy life, Exod. 17. 3. Num. 11. 4. 5. 6. 2. Reg. 19. 31. Gen. 4. 8. 9. 2. In Civil policy, and the managing of humane societies; if thou see great confluxions in States, depopulating of Countries, transailing of Kingdoms in Ships, down and uprooting up, the inward corruption of the people, and the decay and ruin of the world, thou shouldst consider, that God hath an over-ruing providence therein, and whatever else displease thee, yet still rest contented with what he doth, Job. 5. 2. 3. Job 13. 14. 24. 44. Psal. 76. 17. Isa. 1. 10. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781.

4. 28. Rom. 11. 8. 1. *thou shalt be joyful, but in the day of adversity consider.* In the day of good be thou in good. Or, Be thou good; That is, joyful, and cheerful. The prefix J, sometimes denoting a Nominative Case, as some Learned have observed, Or, it may note a fullness of joy; Be thou very joyful: as the like phrase seems to import, Exod. 32. 22. 1. Joh. 5. 19. Joh. 9. 34. Mark. 5. 2, 25. Psal. 29. 4. & 33. 4. When God gives thee prosperity, do thou continue and thankfully hear

but in the day of adversity, or, in the day of evil consider, or, see.] Times of trouble and affliction are called evil days, Amos 9. 13. Eph. 5. 16. Eccl. 12. 1. *consider*; he doth not say, Be thou in evil, or do thou droop and languish under thine affliction; but consider the righteous providence of God, behave thy self wisely, and suitably to his visitation; see from what hand it comes, to what issue it tends; be not fretful; use not sinful means to extricate thy self from it. *consider* is a word which is used in the 146th Psalm, which though it

out of trouble; look on it as the work of God, which though it  
seems crooked unto thee, yet thou canst not make straight, verily  
13. not by murmuring, or wrestling, mend thy self. Therefore in  
the day of evil, flee to thy self, take heed of any undecent and un-  
becoming behaviour of heart; so much the word *seeing* sometimes  
doth import, Mark 12, 38. & 13, 9. 1 Cor. 10. 12. as also sometimes  
observing of what is propounded unto us, 1 Sam. 24. 11. and accu-  
perending and attendance upon it that we may learn something  
by it. So should we behave our selves in the time of trouble, Mic  
7. 8. & 11a. 7. 11a. 26. 11. & 22. 25.

6.9. Pfal. 94. 13. & 119. 71. 11a. 20. 11. & 25. 25.  
 God also hath bet the one over against the other ] Hath so ordered  
 and tempered the life of man, that good and evil should be, as it  
 were, inter-woven with one another, that the vicissitude of them  
 should take off the heart, either from surfeiting on prosperity, or  
 depending in adversity; as God hath bet Winter and Summer, Day  
 and Night, over against one another, Gen. 8. 22. Pfal. 74. 16, 17. So  
 good and evil in the life of man, Lam. 3. 38. Isa. 45. 7. that in pro-

Sperry, a man might not live. He shall never be moved; nor in adversity, He shall never be delivered; but that in the one, he might learn moderation; and in the other, might exercise faith and hope, and might thankfully receive both good and evil at God's hand. Job 1. sz. & 2. lo. *Habet has vices conditio mortalium, ut adversa ex fortibus, et adversis secundis nascantur.* As in a curious and well proportioned building, one side doth answer unto that which is over-right it, Ezek. 40. 21, as in a balance, the weight in the one side, doth poise and answer to the wares in the other; so doth God measure forth good and evil in the lives of men, and proportion them to one another, so as may be best fitted for his service, and may most conduce unto the spiritual good of himself.

to the end that man should find nothing after him ] Or, To the end that man should not be able to find out, or to foresee any thing that is to befall him afterwards ; that it being impossible for him,

his providence or prudence, to prevent that order and vicissitude of events, which God hath fore-ordained, he may thereupon resolve patiently to submit to the will of the Lord, ( which must obtrude notwithstanding all our uneasiness ) and to adore the wisdom and goodness of God, who as he doth by his providence bestow his favours, so he doth sever his displeasure both in heaven and earth: so dooth he by his admirable wisdom, to manifest his heavenly goodness, to dispose of things, as to temper them together for the good of his servants, that none of them may offend after him, can mend his work, be able to order it better to his own advantage, than God hath done; and hereupon since no man can find out any thing superfluous, any thing defective, any thing irregular in the work of God, any thing, which if it had been consulted, might have been better done, every man that

fore ought to take heed of fretting or complaining, or finding fault with the providence of God towards him, and believe, that what the Lord doth, is best done, and accordingly acquiesce in it, and with silence and submission yield unto it, 1 Sam. 3. 18. 1 Sam. 15. 25, 26. & 16. 10. Psa. 39. v. Acts 11. 17, 18. 1ff. 3rd. Rom. 8. 28. Job 9. 12, 13, 14, 15. Mic. 7. 9. Lam. 3. 26. Job 40. 4.

V. 15. *All things have I seen in the darkness of my vanity, &c.* ] He confirmeth the former doctrine of Gods dark and wonderful providence, by his own observation and experience. All these things have I observed in my vain and short life, Chap. 6. 12.

there is a just man that perishes in his righteousness] is oppressed and ruined, being innocent; or, for his righteousness; as Naboth, 1 Reg. 1. Hab. 1. 13. In some times as much as for; as Gen. 22. 8. Hof. 12. 1. Gen. 19. 28. Jon. 1. 14. Math. 6. 7. Acts 7. 59.

There is a wicked man that prolongeth his life] Lives impudently in a wicked way without controule, and that many times, because he is wicked, Job 2. 17. Jer. 32. 1, 2. The Lord heereby teaching us, that there is a day to come wherein he hath appointed to judge the world in righteousness, called the day of the revelation of his righteous judgements. Acts 17. 31. Rom. 2. 5. He is most just and righteous now in all his ways of providence, but many times in the world he is not so, as Job 34. 45. That he may strike the wicked in his secret sin, and that the perdition of wicked men as the laff, may be by his long suffering and patience towards them be the more copiofus.

V. 16. *Be not righteous overmuch* | Some would have this spoken in the name; and according to the judgement of carnal Reason as a pollicke precept unto neutrality and indifferency in good conduct, seeing piety and righteousness doth so often expose men unto danger, be not therefore over-forward and religious, over-wise and scrupulous; be not so inflexible upon grounds of conscience, reminding of a little of thy strictness, and accommodate thy self to the exigencies of times and circumstances, slacken thy hand, strike lax, loosen the rudder bonds in a tempest. Why shouldst thou unnecessarily expose thy self unto danger? But I rather conceive that the name of the mean is here given to the extream, for a man may manage

times do the thing conscientiously, and upon an opinion of duty and thereby involve himself in much trouble and danger, when he knows that there was no necessity to do so, 1 Sam. 15: 21, 22. Sam. 24: 13, 14. 2 Sam. 11: 17. 1 Sam. 26: 16. 2 Sam. 21: 17. 1 Sam. 28: 18. 1 Tim. 5: 23, and in this sense the meaning is, I am not righteous *overmuch*, be not too much bent on a fault, just in this opinion but temper thy zeal with godly wisdom, advise with others, lean not on thine own understanding; make not too much of thyself, but be content to be regulated by the word of God, and regulate all thy behaviours by, flatter not thy self in any opinion of thy own righteousness, but be content to give up of all that is to it to be done, but think soberly of thy self, Rom. 12: 3. The more humble thou art, the more wary and circumspect thou wilt be, and the more thou shalt love the more, Some apply this to the zeal of the Jews, who were so ready to do the thing of the Lord, when we see them excited to do so, or righteous when we see them proper, grounded upon the doctrine of the former verse. But I rather take it for a Caution and direction to moderate our zeal with prudence lest it bring upon us the forementioned danger, Math. 10: 16. *Be ye as serpents, and as doves also.* Agrippa, *tu es iustus non sapis* *officium illi.* *Agrippa, tu es iustus non sapis officium illi.*

17. *But not evermuch wicked, neither be thou foolish, &c.* Though there is a wicked man that prolong his life, in his wickedness, do not thou thereupon take courage to let loose the reins to all lust, or to make the iniquity of others an encouragement to any excess of wickedness in the self, for this is folly and manliness to run against a rock, because from one or other hath escaped shipwreck. He doth not here allow any degree of wickedness, but because in many things we fin all, and no man by his great diligence can preserve himself wholly from miscarriage; therefore he warneth us to beware above all, of breaking forth into any lumpsum sins, and superfluity of naughty humors; as Thence and profuseness of evil, *Eccl. 4. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805.*

why shouldst thou die before thy time? ] Why shouldst thou  
by excellence of sin consume thy body, waste thy strength; cast  
thyself into the danger of civil justice, or under the curse threat-  
ned against desperate sinners, Psal. 55. 23. Prov. 10. 27. ]

V. 18. *It is good that thou shouldest take hold of this, &c.*] Take hold, that is, firmly and constantly keep to it, and never let it go.

of this] meaning either that which he speaks of in the preface to the  
verse, the fear of God, whereby the heart will be preserved from  
vicious and imprudent extremes. and the dangers ensuing there-  
on, Or else, the mediocrity he before spake of, it is good that thou  
hold fast this counsel, to follow the middle and safe way, and  
boldly keeping unto duty, and yet wisely declining danger, as  
then the clause [of this] and [from this] must relate us  
to the two former precepts; it is good that thou take hold of  
namely that thou be not over-much wicked, and withal

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that thou withdraw not thine hand from that, namely, that thou be  
not righteous overmuch.

for he that feareth God shall come forth of them all. Of all  
those dangers, which extremes are likely to draw men into, he  
that ordereth his ways in the fear of God, turneth aside neither  
to the right hand, nor to the left, but doth observe one principle  
as that he departeth not from another, shall thereby be pre-  
served from the dangers which lye on either hand, Psal. 54. 9.—  
I shall have comfort in trouble, and deliverance out of it; for the  
fear of the Lord is the beginning of wisdom, he doth teach them their  
ways may walk without offence, Psal. 25. 12, 14. Job 22. 28  
Psal. 12. 7, 8.

V. 19. *Widow* (strengthens) the wife, more than ten mighty men that are in the City.] By widow he meaneth that widow which he advised in the three preceding verses, that fear of God, whereby men are taught to keep an holy moderation, and to avoid all unnecessary and imprudent extreams in evil times, this widow will keep a man from the dangers mentioned, vers. 15, more than ten mighty men, who, or principall men, can be preferred to a City. A godly man, who, or principall men, can be preferred to a City, is mighty in the power of God for his friend, and his Angels helpeth him therein, about him is thereby much safer from dangers, than a City is by the power of many Dynasties or Potentates, who are intruded with the defence of it. 2 Reg. 6. 16 Eccl. 1. 16. Isa. 8. 10. Sam. 10. 12 — 23. Prov. 24. 30, 45. Zach. 1. 18. Psal. 124. 7. Prov. 7. 31 — 36. & 4. 13, 17.

1. *For there is not a just man upon earth, that doth good and*  
*sineth not.* 1. Though some conceive these words to have no relation  
 or connexion to the words going before, or following after, yet  
 they seem to have a very fair aspect both ways. 1. To the former  
 words, *Forasmuch as we have seen that all men have sinned,* &c. *For*  
*asmuch as* is a word, which will easily express him unto danger, if he have  
 no spiritual wisdom to handle himself in a fair accommodation  
 towards others. 2. To the following words, *there is no man so just*  
 who doth not sometimes fall into sin, and therefore he ought  
 to bear with the errors and infirmities of his brethren. *Forasmuch*  
 as we have seen that all men have sinned, &c. *Forasmuch as* may  
 be taken to signify the great reach of our sin, both wisdom towards  
 ourselves to prevent danger, and charity towards their brethren to for-  
 give offences: wisdom towards themselves, that they give no oc-  
 casion to any to reproach and peak evil of their ways of God, Co-  
 1. 5. 6. 1 Thel. 4. 13. 1 Cor. 9. 13. 16. 2 Cor. 12. 1. 1 Pet.  
 2. 12, 13, 16. Charity towards themselves, who are, without Gods  
 continued assistance, equally obnoxious to the same infirmities, Co-  
 1. 6. Col. 3. 13.

perfect, they sin no more, Heb. 12. 23. The words in their ab-  
solute sense are a full testimony of the imperfection of our Inhere-  
nt Righteousness in this Life, and that even justified persons are  
very short of that exact and perfect obedience, which the Law re-  
quireth, Psal. 103. 3. 4. & 143. 1. 1 Reg. 8. 46. 1st. 64. 6. Pro-  
verbs 20. 8. & Rom 7. 14. &c.

[illegible]

13, 14. v. 22. *for oftentimes also thine own heart knoweth, that thou  
self likewise hast cursed others* ] The order of the words seems to  
be inverted; for the meaning is, thou art conscious to thyself that  
thou hast oftentimes cursed or spoken evil of others. The con-  
sideration of our own frequent passions and infirmities, should move  
us patiently to suffer, and willingly to pardon the oversights of  
brethren, Gal. 6. v. Tit. 3. 1. Jam. 3. 1, 2. Matth. 7. 1.—  
The more sensible any man is of sin in himself, the more meek and  
charitable he will be towards others. Pride is the ground of con-  
tempt and superiority, Prov. 13. 10.

V. 23. *All this have I proved by wisdom: I said I will be wise, but it was far from me.* 1. He professed the truth of all which he had before taught, that wisdom is an excellent protection to a righteous man against his own corruptions, and dangers of sinning thereunto, and confirmeth it by his own experience, which he had found to be true to the contrary. 2. He had been formerly in a trial, according to which he had concluded that wisdom was best. Yet wisthally, he acknowledged how short he came of that perfection in his wisdom, which he promised himself by the diligent use of it to attain unto, professing the great difficulty he found therein: 1. He was enticed with the Spirit of God, and with his fear; which is ever accompanied with spiritual wisdom, Eph. 1:17, 19, 20, 21. 2. He had personal and extraordinary promise of wisdom above any other men, 1 Reg. 3, 12. 3. He had used

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V. 24. *That which is far off, and exceeding deep, who can fathom it out?* Or, *that which hath been, is far off and exceeding deep*. The word is doubled, to note the superlative degree, as Prov. 20. 14. He fathometh the cause why he was far from wisdom, because of the works of God, whether of Creation, Redemption, Providence, are very profound, abstruse, and mysterious, greatly distant from the eyes, and beyond the comprehension of the weak and narrow reason of man, Prov. 2. 4 Job 11. 6—10, Psa. 139. 6.

V. 25. *I applied mine heart to know; and to search, and seek, and wisdom, &c.* Or, *I and my heart turned every way, left means unattempted, exactly to discover wisdom, &c.* The using many words unto one purpose, implies the exquisite and unusual search which Solomon made in this inquiry; as Deut. xxi. 14. See Chap. i. 13, 17; & 2. 9, 12. Solomon was not much discouraged by the difficulty, as provoked by the excellency of wisdom, and made no other use of the profoundness and a strenuosity thereof, than to multiply his endeavours in searching after it.

to seek both wisdom and the reason of things ] The curious are apt to see the subtle contrivances of things: the same word is used, ver. 27, in the next Chap. 9. 10. Chron. 4. 6. viz. whereby we are taught in the disquisition of knowledge, especially that which is spiritual, not to content ourselves with a superficial view, but to get rooted at grounded principles, that we may be able with full assurance give a reason of the hope which is in us, 1 Pet. 3. 15. and to have a distinct comprehension of the truth, that we may be rooted and fixed on it, Eph. 3. 16, 17, 18. & 4. 14. and give a clear and

liberate judgment upon it.  
*1, and my heart* That is, I did heartily and seriously seek out.  
 The copulative Vau, doth either impore a preposition, I with  
 heart did search, as 1 Sam. 14, 19. or a more clear explication  
 1, that is, my heart: so the learned conceive that copula mat-  
 times to signifie as much as, I have is, as Gen. 37, 32.: 1 Chron. 5  
 12. 1 Sam. 17. 32. 1 Sam. 17. 40. &c. &c.

[illegible]

V. 26. And I find more bitter than Death the woman whose heart is snares and nets, &c.] He sheweth the discovery which he has made by his study to find out the wickedness of folly, and foolishness of madnesse, by instanting in one particular vanity of wives and subtilties of harlots, which it was needless for him to add to the former catalogue, of vanities, that he might give

the Church then, and leave a regular, profitable ministry to the  
of his special Regard, and the great love he bears to  
of him he had been drawn unto. And here he gives  
Character of an unworthy woman, *delivered 21.* By her foul  
heart is snared and snatched, her cunning device to deceive is  
foul persons, as if she laid to catch only simple and  
faint persons, but she had discerned the heart of the  
entured with this bait, but discerned the heart of the  
8. & 24. 16. 28. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 83

verse 18. — [saith the Preacher.] There is added, 1. To give credit to  
dom and experience to what he here affirms, 2. To  
made so distinct and accurate an inquiry, weighing an  
one by one, to find out the account, and to come to, to  
and clear judgement in the case, and to make a certain  
2. Testimony to the Church his repentance. This has  
think the soul, which by found repentance, is returned  
Congregation of Saints, which was before appeared in  
judicious woman and char upon, letious and fa

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because their  
pursued the eyes and judgement, and infatuated a man  
no farther, than the present delights. wherefore  
which him, *Ioh. 4.11. Judg. 16.17 — a.1. Prov. 7.24.1. 2. 3.*  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 8

which was used to calculate the  $\chi^2$  value. The  $\chi^2$  value was then compared with the critical value from the  $\chi^2$  distribution table to determine the significance of the difference between the observed and expected frequencies. The results of the  $\chi^2$  test are presented in Table 2. The results of the  $\chi^2$  test showed that there was a significant difference between the observed and expected frequencies for the variables of gender, age, and education level. The  $\chi^2$  value for gender was 10.23, for age was 12.45, and for education level was 15.67. The critical values for these variables were 3.84, 3.84, and 3.84, respectively. Since the  $\chi^2$  values were greater than the critical values, we reject the null hypothesis and conclude that there is a significant difference between the observed and expected frequencies for these variables.

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perfection of Qnap 7.3.34. No one may bearken  
and to the fente; by so that no man asayneth  
as velle. *And thus the interpretation of a thing;* HJ  
of wile men bewtend undus 1.1. He that will be  
able to teach others wisdom. Or who is able  
affairs, and rightly to discern what things are  
left unspoken from the face of things. This  
the brightness of Moses his face. Exod. 34.35. This  
unto we read of Stephen. Act. 6.25. Hately he  
doth besaule a man with tranquillity of mind;  
of countenance. *Item from the face of things*  
of the world. And thus he might his light  
unto others, Matth. 5.16. Joh. 8.12. Phil. 4.19  
rest, him reverent, venerable, amiable in the eyes  
doth, conciliate special honour and favour unto  
of those that converse with him. Job. 49.7  
understand the things that are under the  
colo, and to leave undus; the light of the  
waves, Psa. 25.9. Job 22.28. Psa. 32. 1. Ihu  
and the boldness, os. Strength of his face shall  
fled. By the strength of the face, we may understand  
pudency, fourth, sufficiency. 1. Th. 3. 1. Deum 8.

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**Chap. viii.**

d to comfort  
ent adverla-  
ties







...and thy Princes eat in due season.] In the time of eating, after they have spent their strength in duty: As to every thing this is a fit time, Eccles. 3. 1. so to this particular of eating and drinking, Psal. 145. 15. Matth. 24. 45. Labour and service show go before eating, Luke 12. 35, 37. & 17. 7, 8, 9. Abrahams servant would not eat till he had done his business, Gen. 18. 33. and our Saviour preferred his Fathers work before his own Repose, John 4. 31, 32. Sometimes even wicked men

1947-1948



## Chap. xi.

and entreannethims fit to be wend to be  
portions to their guests, and to send to the poor; 2 Sam. 12. 19. 1 s.  
1. 4. 5. Gen. 43. 34. Eth. 9. 22. Nehem. 8. 10. 12. 1 s.  
Whereunto our Saviour hapsly alludeth, when he saith that  
had chosen *ἀγαθὰ μυστήρια*; A good part or portion, Luk.  
42. Which custom of distributing equal portions to the guests  
find in Homer and Plutarch, to have been observed likewise  
the Grecians; as also the custom of setting portions from  
Tables of greater persons, to those that were absent. Vide St.  
Antiq. Conviv. lib. 3. cap. 3.



and in other his Writings, by arguments; 1. From the Pen-man, of them, His Piety, he was a penitent Convert; His wisdom; His fidelity in teaching the people; His diligence, in seeking out choyce matters to teach them; His success in composing many excellent and profitable Sentences for their furtherance in piety; yet, true, and prudence. verse 9.

3. From the Quality of the doctrine which he taught, which he commended, 1. Absolutely, and for itself, in regard, 1. Of the pleasantness. 2. The uprightness. 3. The truth of it, verse 10. The Efficacy of it, set forth by two similitudes of goads, and of nails. 5. The Authority of it, 1. In regard of the office of those who dispense it, they are Ministers of the Assembly. 2. In regard of the great Shepherd of the sheep; by whose Spirit it was revealed, verse 11.

2. He commendeth it Comparatively, from the Vanity of all other studies and learning without this; All other Books are made without end or number, and read without satisfaction or content; by these a man may be admonished; by others he can be only wearied, verse, 12.

And having thus demonstrated the Doctrine he had in this book delivered, he cloatheth the whole with a most grave and solemn conclusion, containing, 1. A summary abridgement of the means of perfect Happines and Tranquillity of mind, in two words, fear and obedience; fear of God in the heart, as the root; Obedience of his Will in the life, as the fruit of that holy fear, verse 13.

2. A strong motive thereunto drawn from the future Judgement, upon which and that final sentence of Absolution or Condemnation then to be pronounced, the everlasting Happiness or misery of man standeth; yorke 14. He will bring every work to judgement, therefore keep his commandments: he will bring every secret thing to judgement, therefore fear him, and sanctifie him in your hearts,

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We find Two Palms among David's, with this Inscription, *To bring to Remembrance*, to careful was he not to forget the dealings of God with him. Pal. 38. 1. Pal. 70. 1. for this purpose were Sacraments instituted, Exodus. 12. 42. 1. Corinth. 11. 24. *Festivals* ordained to keep alive the memory of mercies, Esther 9. 27. 28. *Stones and monuments* erected for the remembrance of Gods goodness, Joshua 4. 6. 7. the Law written on *door-posts, fringes, frontlets* to keep ever in mind, Deut. 6. 7. 8. 9. for this purpose God hath appointed his *ordinances*, and given his *Spirit* to his Church, to put them in remembrance, 2 Peter 1. 12. 1 Tim. 4. 6. John 14. 26.

1. *He made us and not we our selves*, and we owe our service to him from whom we receive our Being, Psalm 100. 2. 3. Remember he made all things *for himself*, we are of *him*, therefore we must live *to him*, Prov. 16. 4. Isa. 43. 21. Rom. 11. 36. & 14. 7, 8.

2. He made us after *his own image*, to know him, and to have special interest in him, and acquaintance with him; and being made like him, we are the more obliged unto his service, Eph. 4. 23, 24.

3. By that power which created us, we are continually preserved; if he withdraw it, we presently perish *in him we live and move and have our being*. The more vigour and strength we have, the more sensible we should be of that divine supportance, which continueth it unto us, Acts 17. 27 — 30. Psalm 104. 28 29.

29. He who hath power to *create*, hath power to *destroy*; and he will shew the same almighty power, in destroying those, who live not suitable to the ends of their Creation, 1 Sam. 2 6, 8. 2 Thief. 1, 9. This creating power of God, should teach us to fear him, Jer. 4. 22.

3. 27. *in the dayes of thy youth*] The choicest time of thy life, Lam. 3. 27. Proverbs 22. 6. 2 Chron. 34. 1, 2, 3. 2 Timothy 3. 15. Psalm 119. 9. therefore God required, that the *first ripe fruits*

should be dedicated unto him, Exodus 23: 19. and the first born  
Exodus 22: 29, And his sacrifices he would have to be yours.  
Exodus 22: 28, 29. Lev. 4: 3. We enjoy mercies in our youth,  
therefore we should do duty in our youth; we expect eternal  
life from God, therefore we should not withdraw any part of our  
temporal life from him. He requireth to be served with all our  
strength, therefore we may not put him off till our strength is  
gone.

Before the *evill days* come, &c. If I shew you have, God to help and cheere thee in thy *evill days*, shouldst much more have in thy good days. The *days of old age* are called *evill day*, *thine morn* in Plautus, because they bring many pains and troubles along with them: *evils* *habet*, the Winter of our life as Solon called it, *nam res plenas pefima cum adventu aetatis*, As the *days of youth* are called *spring* in Plautus, because they bring many pleasures along with them, *namque in springe et vernali aetate omnia sunt iocunda* it is felt. Thine *old day* will bring *evils* enough of its own accord, I shal not bring upon it the bitterness and burden of all thy youthful follies, repentance is a hard work, when thy *sinnes* are fewer, and thy strength greater: When infirmities bend thee down, thy *evils* will be too weighty to break it. Since the *days of old age* will be *evill* dayes, thou shalt not be able to thou canst to sweeten it, as many comforters as thou canst find, *graces* as thou canst receive, against the evils of it. Gather, in Summer, *gallish* such a Winter as this, Prov. 10, 17, That old age may not be to thee an *evill*, *evil*, but as it was to Abraham, a *good old age*. Gen

22 And the years wherein thou shalt say, I have no pleasure in them | This seems to be added, as an aggravation of the evil of those evil days, that if they be lengthened into years, yet all that while a man can find no matter of pleasure or content, whole years together shall be full of weariness and sorrow. So Job complains of the length of his misery, that he possessed months of vanity, Job 7:3. and Ezekiel, Isaiah, 38:12, 13:15. The very strength of the years of an old man, is all labour and sorrow, Psalm 90:10.

92. While *Sun, or the light, or the Moon, or the stars* be  
*postured*, *or the clouds* *renew*, *or the rain* *fall*, *or the day*  
*be understood* *either Literally, or Allegorically*, as *those* that  
*follow*. *Literally*, the meaning is, That *unto old men*, by reason  
of the decay of their senses, even the *lightest* *bodies* seem to  
be *darkened*, they look upon the *Sunne*, at *noone* *through mist*  
*and clouds*, as *dark* *as night*, and *as black* *as pitch*. And whereas  
it is a pleasant thing to behold the *Sunne*, *Chapter 11* is  
*misunderstood*, no delight at all *unto them*. *Light* is little worth *unto*  
*a man* that is in *misery*, *Job 3, 20, 23*. *Allegorically*, it is by  
*them* *misunderstood*, *both* at the *Sunne*, *Moon*, *Stars*, *Light*, *or*  
*any thing* *that is* *darkened*, *as* *the* *Paraphrase* *saith*, *(as*  
*the* *Paraphrase* *saith* *unto* *the* *Church* *enlightning* *do*, *and* *thus* *is* *Flour*  
*the* *Paraphrase* *saith* *unto* *the* *face*, *and* *eyes*, *Before* *the*  
*glory* *and* *beauty* *of* *thy* *face* *be* *changed*, *and* *the* *light* *of* *thine* *eyes*  
*be* *darkened*, *and* *the* *comeliness* *of* *thy* *cheeks* *be* *abated*, *and*

the Apples of thine eyes, the dearts of thy countenance, be extinguished; and thine eye-lids drop down tears, as Clouds after rain. Secondly, others understand it of the weakening of the inward vigor of the soul, and *rational faculties* by Under-landing, Periphrasy, Memory, Judgement, Phancy, all which in the Mation of man, answer to the celestial Lights. Others, by Sunne, Moon, Stars, and Light, understand the various sorts and degrees of *propriety and joy*, which men meet with in their younger years: and so the sense to be, *Remember thy Greain in the days of thy youth, before thine evil days come*, Wherein all thy light shall be turned into darkness all thy propriety into sorrow, before greater and better comforte shall fill thee. *Apply these words* *Psalm. lxxviii. 12.* *Thy light shall be turned into darkness* *Psalm. lxxviii. 12.* *Thy light shall be turned into darkness* *Psalm. lxxviii. 12.*

conble and darknes, one calamity [*the storm of the winter*] cometh upon the neck of another. *Properly* is usually in Scripture compared unto the Sunne, and to light, *Iudg. 5:31*. 1 Sam 13:4. and in greater propriety, than usual, the light of the Moon is said to be as light of the Sunne, and the light of the Sunne given off, *Isaiah 30:26*. & *40:5*. And on the other side, when great afflictions, such as *fallow up* all former joy and contentments, and when the Sunne is eclipsed, and the light of the Moon is blackened, and falling of the Sunne, Moon and Stars, *Isaiah 34:4*. 9, 10, 11. *Isaiah 24:23*. 23. & *34:4, 3*. *Jerem. 4:23*. 23, 24. & 9, *Ezek. 32:7*. 7. *Joel 2:10*. 10. & *1:3*. *Amos 8:9*. 9. *Matth. 24:29*. And this fenle feemeth most genuine, as exprelling the reason, why the days of our life are evel days, and years wherein a man hath no full of darkness, becaue, both day and night, the life of such a man is full of darkness and trouble. Therefore mention is made twice of darkness, *Psalm 137:6*. *Yamru*, to note the inconstant pain, aches, troubles, weseness which a life is afflicted with, *Job 7:4*. 23. *14:18-19*. *Psalm 34:4*.

nor the clouds return after rain.] This likewise may be understood generally of the troubles of old age; in the former sense, to note the continual returns of them day and night. *Proverbial speech*, expressing the constant succession of one grief, pain, diftace, calamity, after another; as when the Wether is fet into rain, one cloud is no sooner blown over, but another succeeds and brings more rain: *Vetus unda supervenit unda*. Others understand

ic of the *Catarrhs*, and *defluxions*, which by reason of natural weakness, and want of heat to concoct them, do still ascend from the stomick to the head, and from thence fall down upon the breast and lungs; so that the head is ever rainie, never serene.

The former phrase seems most pertinent, because in this verse, is a general description of the millions of old age, the particular specification whereof follows in the rest. For as *Un-  
-surfers*, before the whole debt is paid, do fetch away some good parts of it for the loan: so before the debt of death be paid by the whole body, *Old age* doth, by little and little, take away sometimes one Sense, sometimes another, this year one Limb, the next another; and catcheth a man, as it were, to dye daily. No Sunne can dispell the clouds and sorrows of old age, but Christ, who is the Sunne of Rightcounsel, and the bright morning Star, *Mal. 4. 2. Proverbs 4. 18. Revel. 22. 16.*

V. 3. In *that way* when the keepers of the house *fall tremble*, and the *strong men* shall bow themselves, and the *grinders cease*, because they are few, and *loaf* that look out of the windows *shall be darkened*. The body is here compared to an *House*, or *Cattle*, to elsewhere called Job, 4. 1. 2 Cor. 5. 1. which hath many *Keepers* of the house. By *strong men* By *loaf*, those who are *perched the outward Senes*, which *Observe* and *Keep* approaching, and give timely notice of it to have it prevented. Others, the *inward fatalities* of the Memory, Will, Providence, which take special care of the common safety. Others and the *mob*. The *Hands* and *Arms*, which are the principal instruments, which the body useth in repelling any evil from it. Others, under the *strong men* are meant the *strong men* of the world, which that danger may not easily come from: As the expression is, Job 1. 1. Though the *Verb*, *Tremble*, seem to carry the sense chiefly unto the *Hands* and *Arms*, which are more subject unto pallies, and shakings; it is not awful to take in many of the *Arms*; as the *Head*, the fear of the Sences, as the *Watch-man*; the *Arms*; as

the Souldiers in the Castle; the *Ribs*, as the walls or works which serve to defend it: All which are as much shaken and weakened in old age.

*And the strong men shall bow themselves.* The *Legs* and *Thighs*, which were wont to carry the body up, shall now falter, and be shakyn under their weight, and buckle for feebleness, *Isa. 35. 3.* Or, the *Back*, which is the strongest part of the body for bearing burdens, shall bow and stoop under its own weight. *Symmachus* rendereth *Is. 35. 3.* *ἀσθενήσουσιν*, shall perish, or be corrupted; the Septuagint, *ἀσθενήσουσιν*, shall be prevented, shall, as it were, creep up and supplant one the other with crooked and unsteady motion. The old Wife in the Comedian, exclaimeth, *ὦ πόνητος ὦν*, O wretched person, thou art carried a very heavy burden. The weight of seventy four years, Caietan underhandeth it literally, when the strongest men that are do fall, and stoop through weakness.

and the grinders cease because they are few] *Dentes minores*, the great jaw-teeth, Wherewith we grind our meat, shall cease and be unable to work, because they are diminished and made few, or because they do diminish their grinding, being sluggish and dull, both for want of strength in themselves, and of appetite in the stomach.

and these that *look out of the windows* [fall darkened]. The Vulgar, per *foramina*, through the holes says Zach. 14.12 it is elsewhere rendered, Windows, 2 Reg. 7. 9. 19. Isaiah 60. 8. Gen. 8. 2. So it is understood of the dimness of the eye in old men, Gen. 27. 1. & 48. 10. Solomon Glawfin in his *Revelation Sacra*, by Windows understandeth *Spectacles*, which for weakness of sight, men use to see things that otherwise they could not see; and by *foramina* understandeth the holes of the ears, Nose, Mouth, & wel as of the eyes. All these for want of vital spirits, being blunted and dulled in their exercise, But the words, *[looking out]* & *[darkened]* plainly limit the meaning unto the sight only, which through the want of spirits, drinckle, and ineptitude of the Organs, hardneth of the membranes, deluxion of humours, and other inconformities, is much weakened in aged men. So that it is not to be wondered, if the eyes in Moses, when he was a hundred and twenty years old, his eyes were not dim, but his natural force abated, Deut. 34. 7. and the like we read of Caleb, Josh. 14. 10, 11.

By these infirmities, we should be taught, in our younger years, to provide, and lay in comforts against them, and not to trust in the strength of our own Arms, which are so easily broken, but to make the Lord our Arm, and His Right hand our keeper. Our Arms are everdualing, Iſaiah 33. 2. Deuter. 33. 27. Psalm 121. 3. Nor to rest upon our own bottom, nor stay only upon our own strength, by which no man shall be established, 1 Samuel 2. 9. but to make the Lord our stay and support, in whom there is everdualing strength; He is eyes to the blind, and feet to the lame, he giveth power to the faint, and to them that have no might, he increaseth strength, Psalm 18. 18. Iſa. 26. 8. 40. 29. & 41. 10. Psalm 145. 14.

V. 4. And the doors shall be shut in the streets: when the sound of the grinding is low, and he shall rise up at the voice of the bird.

[illegible]

The next clause, seems most to favour that sense, which by doors, understands the passages of the meat, down into the stomach, and the voice from the lungs, unto both which uses, the teeth are chiefly subservient.

when the *sound of the grinding is low*). This *form* apply unto *beasts*, when that grows weak. Others, unto the *Concussion of the fish*, when that is decayed: but the most probable interpretation is, when that applies to the *teeth*, which being few and weak, cannot readily crush and break harder meats, and so make a lesser sound in eating, than young men do; *frangendum misero gressu panka termi*. When the teeth are gone, the lips are compressed: the mouth falls down, the organs of feeding and speaking are much abated. They who take the former clauses literally, join the female together. Old men live within doors, and walk little abroad because of the weakness of their appetite and digestion doth refuse them to eat little, whereby their strength is much abated, and so they do for this reason care to go to feasts, to merry meetings, all desires and delights being in them wholly decayed and taken.

and he shall rife up at the voice of the bird.] At the chirping or singing of any little bird. [An expression of the little sleep which a man have, by reason of the coldness of their stomach, and difficulty of Concoction, sending up fewer vapours to the brain, less benigne so that they are easily awaked with every little noise. It may also be understood of his weariness to lye long in bed, by reason of leannesse and aches, so that he is willing to rise as early as the birds leave their nests

and all the daughters of musick, shall be brought low.) By daughters of musick, we may understand, *1.* Some organs of the body, making unto musick, either to fing our selves, as the *artistic* for example, those *five vocalis* which are banded and inflatted in fing-  
ing, *2.* Some judges of sounds, and the palate of man, which is the organ of hearing, *3.* All kinds of instruments, *4.* *5.* *6.* *7.* *8.* *9.* *10.* *11.* *12.* *13.* *14.* *15.* *16.* *17.* *18.* *19.* *20.* *21.* *22.* *23.* *24.* *25.* *26.* *27.* *28.* *29.* *30.* *31.* *32.* *33.* *34.* *35.* *36.* *37.* *38.* *39.* *40.* *41.* *42.* *43.* *44.* *45.* *46.* *47.* *48.* *49.* *50.* *51.* *52.* *53.* *54.* *55.* *56.* *57.* *58.* *59.* *60.* *61.* *62.* *63.* *64.* *65.* *66.* *67.* *68.* *69.* *70.* *71.* *72.* *73.* *74.* *75.* *76.* *77.* *78.* *79.* *80.* *81.* *82.* *83.* *84.* *85.* *86.* *87.* *88.* *89.* *90.* *91.* *92.* *93.* *94.* *95.* *96.* *97.* *98.* *99.* *100.* *101.* *102.* *103.* *104.* *105.* *106.* *107.* *108.* *109.* *110.* *111.* *112.* *113.* *114.* *115.* *116.* *117.* *118.* *119.* *120.* *121.* *122.* *123.* *124.* *125.* *126.* *127.* *128.* *129.* *130.* *131.* *132.* *133.* *134.* *135.* *136.* *137.* *138.* *139.* *140.* *141.* *142.* *143.* *144.* *145.* *146.* *147.* *148.* *149.* *150.* *151.* *152.* *153.* *154.* *155.* *156.* *157.* *158.* *159.* *160.* *161.* *162.* *163.* *164.* *165.* *166.* *167.* *168.* *169.* *170.* *171.* *172.* *173.* *174.* *175.* *176.* *177.* *178.* *179.* *180.* *181.* *182.* *183.* *184.* *185.* *186.* *187.* *188.* *189.* *190.* *191.* *192.* *193.* *194.* *195.* *196.* *197.* *198.* *199.* *200.* *201.* *202.* *203.* *204.* *205.* *206.* *207.* *208.* *209.* *210.* *211.* *212.* *213.* *214.* *215.* *216.* *217.* *218.* *219.* *220.* *221.* *222.* *223.* *224.* *225.* *226.* *227.* *228.* *229.* *230.* *231.* *232.* *233.* *234.* *235.* *236.* *237.* *238.* *239.* *240.* *241.* *242.* *243.* *244.* *245.* *246.* *247.* *248.* *249.* *250.* *251.* *252.* *253.* *254.* *255.* *256.* *257.* *258.* *259.* *260.* *261.* *262.* *263.* *264.* *265.* *266.* *267.* *268.* *269.* *270.* *271.* *272.* *273.* *274.* *275.* *276.* *277.* *278.* *279.* *280.* *281.* *282.* *283.* *284.* *285.* *286.* *287.* *288.* *289.* *290.* *291.* *292.* *293.* *294.* *295.* *296.* *297.* *298.* *299.* *300.* *301.* *302.* *303.* *304.* *305.* *306.* *307.* *308.* *309.* *310.* *311.* *312.* *313.* *314.* *315.* *316.* *317.* *318.* *319.* *320.* *321.* *322.* *323.* *324.* *325.* *326.* *327.* *328.* *329.* *330.* *331.* *332.* *333.* *334.* *335.* *336.* *337.* *338.* *339.* *340.* *341.* *342.* *343.* *344.* *345.* *346.* *347.* *348.* *349.* *350.* *351.* *352.* *353.* *354.* *355.* *356.* *357.* *358.* *359.* *360.* *361.* *362.* *363.* *364.* *365.* *366.* *367.* *368.* *369.* *370.* *371.* *372.* *373.* *374.* *375.* *376.* *377.* *378.* *379.* *380.* *381.* *382.* *383.* *384.* *385.* *386.* *387.* *388.* *389.* *390.* *391.* *392.* *393.* *394.* *395.* *396.* *397.* *398.* *399.* *400.* *401.* *402.* *403.* *404.* *405.* *406.* *407.* *408.* *409.* *410.* *411.* *412.* *413.* *414.* *415.* *416.* *417.* *418.* *419.* *420.* *421.* *422.* *423.* *424.* *425.* *426.* *427.* *428.* *429.* *430.* *431.* *432.* *433.* *434.* *435.* *436.* *437.* *438.* *439.* *440.* *441.* *442.* *443.* *444.* *445.* *446.* *447.* *448.* *449.* *450.* *451.* *452.* *453.* *454.* *455.* *456*

V. 5. Also when they shall be afraid of that which is High, and  
ars shall be in the way, and the Almond tree shall flourish,  
and the grasshopper shall be a burden, and desire shall fail; be-  
cause man goeth to his long home, and the mourners go about the  
streets. These are further degrees of the infirmities of old  
age when it grows now more decrepit, and neer unto the

Also when they shall be afraid of that which is High ]  
ther to goe up to any high place, for fear of wearinesse  
want of breath or giddinesse of brain, or disability  
hold out, or danger of falling from it; or lest any  
ing that is over them should fall down upon them and hurt  
em,



impossible for any man to find it rest of whom a man  
 had and that victory and continual yielding were a battle  
 and pined him down, he would find it all an un-  
 profitable, and an impertinent labour, weariness to  
 the body, without any satisfaction to the mind. Therefore let  
 the words, *soften*, and yet to *pull* be thy consoling: He  
 that will not be comforted by these, shall never be satisfied  
 with any others: He that refuseth the wheat, will be choked  
 with the chaff. *Well may we say* unto this one *Shepherd*,  
*as I ever did, Lord, to whom shall we go? thou hast the words of*  
*eternal life*, John 6. 68. These only are the *Writings* which  
 make us *wife* unto *glorification*, and do furnish us the *strength*  
 of the *good* *graces*, 2 Cor. 13. 15, 17. There are *others*,  
*useful*, in their Order: These only are the *Rule of Faith* and  
*Life*.

V. 43. *Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole dute of a man* | Or, The whole end of the matter; or, the Summe and substance of the whole matter is heard; The discourse of mans happinesse, which in this Book I have undertaken, is at an end. no more need be said of it; The summe of all is comprized in these two words; *Fear God, Keep his commandments*; this is all man needs, to lead an happy life.

Let us hear the *condolejo* of the *whole matter* ] This is an *Exhortation*; I will in two words give you an *Abridgement* of all that is said, therefore I shall need remember them. The *Verbe* given in the *Letter* in the *Original*, which is as *Buxton* in his *Thebias* notes, to excite the more heed and attention, the whole *summe* of the duty of man, being, contained in this *thor* saying, wherein he observeth the right order; for first, he begins with the *internall* root of all obedience and worship, which is, a filiall, reverend, awefull, and loving fear of God, and his goodneste in the heart, *Holca*, 3. *Proverbs* 1. 7. Secondly, he proceedeth unto the *fruit* which groweth out of this root of filiall fear and love, shed abroad in the heart, which is an equall, uniform, constant, universall observing of his *Commandments* : of all of them.

without partiality; of all of them, as his, in obedience to his authority, in acknowledgement of His Holiness in them, and of his Dominion and Sovereignty over us: Keep his Commandments out of fear to displease him; out of conscience to approve your selves unto him, out of ease to bring glory to his Name, to testify your thankfulness for his mercies, and your conformitie to his Will.

his *Therapeutics*, and *four* conformable to his *Will*.  
 This *To fear God*, and to keep his *Commandments*, is the *whole of man*; About this should he spend all the strength of his thoughts and cares; This is the *summe of all*, which *man* can, after all his writing, reading, Studying, inquiring, in order unto happiness attain unto; This is the *whole happiness of man*, or, all the means which *man* can use to come unto happiness at the last: This is the *basis*, and *bottom* of all that perfection which *man* is capable of; It is the *whole duty of man*, and the *duty of all men* that will be happy, *lo*

This, necessarily, takes in the Doctrine of Faith in Christ, because without him we can do nothing, by Faith in him the heart is purified to fear and love God; and by that fear and love it is inclined to obey his Commandments, 1 John 3 5.

V. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil! This is a strong motive unto fear and obedience; If the Excellency of the Doctrine doe not perswade, let the Terror of Gods judgement drive unto dutie, *Because he hath appointed a day wherein he will judge the world in righteousness,* Acts 17. 31. 2 Corinthians, 5, 9, 10. Romans 2. 16, and 14. 10.

14. 18. *with every secret thing* ] It is the day of the Revelation of Gods righteous judgement. Hypocrisie shall be disclosed, sincerity shall be rewarded, because nothing is hidden from him, Hebrews 4. 13. All other things are vain, but it is not vain to fear the Lord. They that doe good, their works will follow them into Heaven; and they that doe evil, their works will burn and pursue them into Hell.

ANNO.

# ANNOTATIONS

Of the SONG of  
OLOMON.

### The Argument.

**I**T will not be needfull to say much concerning this Book by way of Preface, because such things as are usually delivered so, will be very proper for the explication of the first verse of it, which is a compendious Preface to all that followeth; and contains under it not only the Nature and Author of it, but also the matter, time, occasion, end, and manner, with other circumstances, which are the common business of an Argument. All that needs of Introduction here, will be rather for the Annotations sake, than for any thing else, and to vindicate them from rash and harder censures, which they are apt to meet with. It is not unknown to the learned, what the obscurity and darkness of this Book hath bene even they are apt to meet with. It is not unknown to the learned, what the obscurity and darkness of this Book hath bene even they are apt to meet with.









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THIS Chapter is begun with a short character and description of Christ by himself, to which he annexeth such another of the Church; who inflamed by his praises and love, diffuseth her gratitude into an ample Panegyrick, and an exhortation to the particular Churches, both to know and please him: whose care and mindfullness of her, and her security from enemies, quickneth her again to freer professions of her Faith and Hope.

are not proper so much as promiscuous, and one of them is common to many sorts, but this here being derived from *W* which signifies fix, is most properly construed a lilly, which opens into six leaves, and is the noblest and chiefest of flower next the rose, surpassing in her native gallantry all Solomon's bravery, *Math* 6. 29. and representing Christ in purity, humility and sweetness.

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## Chapitre

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V. 7. *The watchmen that went about the city found me, they smote me, &c.*] Some interpret these words to a better sense, and that this wounding and spoyling is nothing else, but those happy compunctions and mortifications which are effected in the soul by the word of God, whereby she is more excited to seek after God, being deprived of all other comforts. and whom none can finde but they that are both of a contrite and pure heart.

and never to be revived but to be eternally dead. And therefore, we have our definite knowledge of Christ more for all eyes do not see him; his beauty airy, but that he is revealed by degrees; in which manifestation none of us fit to help those that be ignorant, as the Church is;) or else they pretend an ignorance of him, as they may provoke and stir up the ignorant to blaspheme and describe him. Then nothing could be so good or better remedy for her love-sickness; *Qua amore langens recreare potest, quae illi deus patet opportunus, quam cum illis de eo quam antea non fecerunt.*

*What it should move more than another beloved that thou discharge.* This repetition of their act, as we see zeal in the Church, so their adoration and solemn charge did in the Church. So their joining is it, when we see the Church and the Church of Christ; for according to the passion and vehemency of our affection, which is the main wheel that turns all the rest, to do so speeches and desires issue from us, and to do forth the worth and concernment of that we love. And so we see the Church and the Church of Christ, for according to the passion and ferocious impulsions; and the love fire burns within, the brighter and stronger will our act shine without. *Qua ardenti dilatorum (as Gregory) is dulcoris repletus; ut per requiritur, desiderium desiderium desiderium* and truly if any love, in this opportunity, Christ does become us to inquire earnestly after him; and to know him him, whom we never know so fully, but still he will pass knowledge, Ephel. 3. 19, and we should like the holy Apo-

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*washed with milk, and fity* [et] As if water were not enough to purify them, they are said to be as white, as if delicately washed in milk; which also fits our his gentle and lowly nature. Whole eyes were noted and bloody, as the eyes of drunkards are wont to be; and the eyes of adulterers, as the eyes of adulterers; not fiery and glowing, as the angry and furious; whole eyes flame revenge, like a dogs, or lions; nor yet distorted and looking askant, as the envious and malicious; but as the meek and gentle eyes of Doves, to make them more gentle, are washed in milk. The eyes of Epiphany is differently rendered; That vichin in the translation, *fity* [et] is the same word as *fulfill* [et] fullness of spirit; which when they know not how to vindicate, they leave out streams; and turn the Adjective fullness, into a Noun, fullness; which being the holy Idiom, signifies telling of stones in a river, or jewels, as app-act. as a stone, as a jewel, to be complete. The eyes of Epiphany in the translation and sense, being the glorious eyes of Christ, of jewels, or diamond, which are so artistically set, that there is no disproportion nor inequality in them; for he is no reflector of persons, but as his eyes radiate in him, like orient gems, so are they even, and just, and upright; and there is no partiality, no hypocrite, no unprofitable and barren.

his tips are lilies, dropping [sweet smelling myrtle] It is official with  
prolaine Authors to expel elegance by lilies, and the preaching of  
the word is frequently compared to dropping. Dent 3:1  
into marrow vessels, which cannot receive all of them, *Antimur-*  
*res quantum expellat e-piffi, viderunt eff.* And (condily, because it  
makes fruitful, and rich, and the dew which flows gently into the  
earth, and the dew which flows gently into the earth, and the dew  
But then it is compared to myrtle, for its very word of  
grace is unwelcome and distasteful; being contrary to carnal lusts,  
and sensual appetitions, teaching love of enemies, contempt of  
riches, and the like. *Myrica* is a shrub, which grows in the  
fore-places to flesh and blood. 2. Because as myrtle is a rare  
preservative against putrefaction, and rottemelless; for the word  
of Christ is a word of life, able to save the soul. If he say the  
word, the soul is saved. *Myrica* is a shrub, which grows in the  
only the Hubbard Lexicon, Matt. 7:3, and Luke 12:17.

1. *They obeyed*, but even the very graves and carcasses of the dead, *John 11, 43*. The consideration whereof should move us *hang* *our* *heads* *in* *our* *lips*, and open our hearts that his precious dew may drop in us, and we may receive the words of eternal life, *John 6, 48*. These are embalmed with mirth, are but secured for a time against present corruptions; but they that are anointed with these droppings shall be made clean and kept alive for ever; To which it is thought by some that Christ allude, when speaking to the Church of Smyrna (which is interpreted, *mirth*) he tells her, that he that overcometh shall not be hurt of the second death, *Revel. 2, 11*; that that man and body that shall be so anally, which is more than all their mirth, and all the embalmings of the world can procure.

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V. 15. *His legs are as pillars of marble*. The word for legs *κνήμην* includes also the thighs, feet, arms, and every part that brancheth out from the main body, being derived from a root that signifies to grow out, or to run forth: By these pillars none would have the Apostles and Ministers of the Gospel, who are called to be, Ephes. 2. 20, and every member of Christ promised to be, Revel. 3. 12, and 7. 14, *pillars*, that is, he will confirm them in grace, from which they shall never fall, and upon them others shall be built. But leaving these, according to our former Analogy, by these pillars we understand the other glorious attributes and perfections of Christ, namely, his immutable truth and faithful love in his word (whereunto all his permitting) and in all his actions, which are nothing but the perfecting of his love, and the fulfilling of his promise, and strength to discharge his offices to which he was anointed of the Father, which he performed so, that he shook the pillars of hell, and triumphed over the power of the grave. For though it be most true, that he had no inward conflicts and imputations *contra familiam* (as the schools speak) such as his members suffer by the assaults of flesh in them; yet he had many outward assaults and temptations and persecutions from wicked men, and women, which he was more than conqueror, for it was impossible he should be so beaten of them, Act. 2. 24.

[set upon sockets of fine gold] Or leaning upon, as *Trenelius*, but *stimuliculi*, as a late Jesuite censures him: others underprop the sockets, or feet of gold. The feet of *Daniels* Image were but of clay, though the head was gold: and so are the feet of all detestful men, and those that trust in them are like a foot out of joint, Prov. 25. 19. But Christ is feet of gold to his servants, to uphold them that they may walk safely, and not stumble: So that every one that walketh in his integrity may

fay, my foot standeth in an even place, psalm 68, v. 19. O his  
his countenance is as Lebanon, excellent as the cedars, Psalms 72, v. 15. O his  
whole flesh and spirit, is most glorious than all the majesty of  
for it was a proverbial saying, it cost nothing among them; by Lebanon  
would signify any thing most excellent, and beautiful: Lebanon  
of the city of Syria, and was called the mountain of moun-  
tains, for its height, sweetnelle, fruitfulness, &c. So is Christ the  
glory of his church, and the object of God in whom his soule de-  
lighteth, Ezechiel 40, r. It is a miserable consequence that is forced here  
from hence by a Jeshite, that because the Cedars of Lebanon  
were used by solomon in the building of the Temple, therefore  
the pictures and images of Christ are to be worshipped in Churches.

And thus we have seen how far off he is from his natur, throat, breath,

V. 16. *His mouth is my joy* [where] *in his praise* [thou shalt] *be glad*;  
are sweetened; now the Church drawing towards a period  
her character cannot forbear but repeats the praises of his mouth  
which she had touched once before; for indeed, nothing makes  
Christ so precious and delightful as that word of grace and ble  
sing; which he hath delivered to his Church; which exceede  
in pleasure all other things that are most delightful; as the ro  
al Prophet consettleth, Psal, 119. 103. and indeed through th  
whole Psalm

[illegible]

Or such is my beloved, & this is my friend, O daughters of Jerusalem  
being such, who can chafe but admire him and honour him on  
O ye sons of men, come and look upon him, whom ye have  
cified dead over and over again this character; and though it be  
short of what he deserves (*for loquimus de Dio non quantum debet*  
*sed quantum possumus*) yet it will inflame your hearts, & compel  
in thankful exclamations to cry out, and confesse your own thank  
in his light, and knowledge. O *terque quaterque beati* ! Neve  
it possible for any to be so blessed as those, who have found him  
and chosen him to be their friend and their beloved.

**T**He Church having presented Christ in to high a church  
raiseth a zealous desire in all that hear of him, to find  
enjoy him; In which holy travel they are further directed  
inflamed both by the blessed pleasures of that place where he  
died, and also by the dear union and fellowship that is betw  
him, and all his members : and lastly by the present comforts  
priviledges which he bestoweth on them, which are largely  
monstrated in his ample praises of her graces, and in his te  
love and care over her, visiting her and watching over her,  
often calling earnestly upon her if she at any time back-slide,  
she may return, and not lose him.

**Verbe 1.** *W*ither is thy beloved gone? O thou stranger among men, whither, &c. Here is no material difference among translations, only the vulgar, and Latin, and some add, and this verbe to the former Chapter, because the mechanics not with so far as they say, they which begin this Chapter with it, and unite the interrogation and the reply together. The interrogator proposed by the friends or companions of the bride, who are desiring him to find him, as the desired, Chap. v. 2. do here to be directed; and that very earnestly as it appears by the question, which argues both the truth and the desire of their election, and also by the manner of the words, dispatsh, obediency, excuse, and the reasons of delay, as they did in the Gospel, 9. 9. 14. 18. but (speedily leaving about the seeking of him, *that we may see him with thee*) The causal, that, is better in the copulative, and of the vulgar Latin, as is collected by the trons of it: but yet both of them may serve to expreſſe the thing which is not only the effect of preaching Christ, whose excellencies and power feet forth will be manifest, and part to forsake all, and follow him, as we may find him, and pursue him to his end and benefits. *Forw. 1. 3. 1. Tim. 6. 2.*

Church, whose communion and authority should be highly esteemed by us; as a safe and singular help and guide in the gaining of saving truth, and knowledge: And so that is very true of venerable Bede upon these words, *Qui Christum sine Ecclesia q̄ a. in. errare q̄ fatigari potest, at inuenire non potest.* It is not good (saith the wile man) to be alone, nor to walk aside in private and unfrequented phancies, where we may have this light, and pillar of truth (like that of fire in the wilderness) to go before us.

V. 2. *My beloved is gone down into his garden, to the beds of spices*<sup>1</sup>.  
For bed-soms: i.e. red furlongs, lines, pots, &c., which all are in our  
notation and fence : signifying in the letter Solomons rare gardens,  
and orchards, whereof Ecclesi. 5. 9. we read, and Neh. 3. 15. built  
spiritually to the temple of God, as the prophet Isaiah saith, Chap.  
60. 8. The multitude and assemblies of the Church, which are compared  
to many beds in the same garden; or else, of particular believers  
and faithful souls, whose prayers and services are like the sweetest  
odours breathing an acceptable odour upon Christy who redeemed  
them, and hedged them in as a garden unto his Father, Revelat.  
5. 8, 9. We may also observe here the readiness and willingness  
of the Church to answer, and satisfy them that ask her of Christ  
the manifestation of whose spirit was given us, I say, by the  
manifestation of whose spirit was given us, I say, by the

profratibus *in gardenis, et to gather the lilies*) It was but on  
 garden before, but now plentiful, shewing that the particular Church  
 es are parts of the Caticolique, and therefore one with her. For  
 these, some persons have, delight himself, and to the word is  
 both by the name of *ecclesia*, and *ecclesia* is compared to the  
 and to the same with *ecclesia*, and to Christ feeded; that is  
 greatly delight himself to behold and consider the beauty and  
 of this Church; as men take pleasure in their most elaborate  
 and well-kept gardens, which are places of greatest delight in  
 the world. The Church is called *ecclesia* is compared to the  
 vineyard, the Church of all gardens, *Eccl. 36. 35. Eysa 31.*  
 In which latter Scripture, the vulgar Latin, for Eden, reads *quod  
 dicitur*; as delights because Eden was the seat of trusth  
 and life, as some critics have conjectured, the Church is  
 called *ecclesia*, because Eden was the seat of life, and  
 thought to be derived from it. The collection or gathering  
*lilies*, may either be expounded of the graces and obedience  
 the Church which Christ bestows in them and gathers (as  
 accepts) from them or else it may be called *lilies*, as *Christ*  
 is called the *rose of the flower*, chap. 1. 2. and, from their liberal  
 and talks where they grow dispersed, are collected and united  
 into one mystical collection of Faith and charity, our  
 brethren, and consue, and people and nation. John 15.  
 S. 8. v. 6.

[illegible][illegible]

my soul made me like the Chariots of Aminadab ] Whether this *Aminadab* should be read together as a proper name,

name, or else cut in funder and translated appellatively is not evident: Some would prefer this last, and ready, my foul put me into the Chariots of my willing, or munificent or principall or prepared people: or my foul troubled me for the Chariots, &c. or by reason of the Chariots, &c. which Chariots I come to consider only the four Evangelists (*quadrige Evangelii*) others all the Ministers and Prophets of the Lord, 2 Kings, 2. 12. who are cheerful and ready Chariots and Horse-men: others, the Holy Angels, who are the willing and swift Embassadors of Heaven, Psalm 103. 20, 21. There are another company (the LXX. *Angeli*) and the *Angeli* who present the first words of the third Person, he knew not; and then the following (almost like *Tremulus his Impulsus*) my foul hath placed me, &c. not without as much difference in the rest. What shall we do? where fix and chuse in this great variety? But Whom shall we follow? It is uncertain and dangerous: I but

if I be worthy to direct, the better way is to follow the first and most general Translations; (for some of the later Latin under a separate obliquity) as we may observe to be done in that which we now use in our last English Editions; and then at last find, that piety and devout sense will straight ways offer it self, which was intimated in the last Annotation: Namely, that the whole phrase presents ardent and longing zeal and desire that Christ hath to behold the flourishing and propagations of His Church; which appears first, in that he is said to come thither; that is, not ignorantly, (for so Christ can do nothing) but suddenly (for not to know is often expected for a suddain, not an unknown act especially, Ely 47. 11.) and secondly, that his foul made him like the Chariots of Ammahab, that is, intimated him to hasten so, and accelerating the returns of his favour, as if he had come on the swiftest Chariots, for, as he is said to come with his Chariots, like a white-wind to render vengeance on his enemies, Ely 66. 15. so will he be as expedite and as forward to save and preserve his people, who in the same Chapter, verse 20. he is said to come with Horse, and in Chariots, and Coaches (as the Margin there for Jitters) and upon swift beasts to his Holy mountain Jerusalem. Now that this vehemency and passion which Christ here expresses, was not any irregular, nor inconsiderate bluntness, but a free and open expression of his affections, that which he faith, His Soul made him; that is, he made himself, (my foul), is used in the Hebrew Idiom for my self, as Gen 27. 25. and 31. which shewes that those affections were not in him as they are in men, blinde and precipitate; but fully always to Reason and Grace, so that he ordered the reins of them at his own pleasure, and was not troubled by them at any time, but rather troubled himself, as the Margin of our newer new Testaments best rendereth that of John 11. 33. It would be happy for us, if we could do so too, and fit over the Chariots of our souls, not that rash inordinate Phœton, our own lust, but Reason and Faith: *Si anima curvus qd vide ne equus cariss.*

V. 13. *Return, return O Salammite, return, return, that we may look upon thee* [This excellent Appellation hath as many several interpretations, as there be revocations in it: Some say they are the words of Christ recalling his Church from error and disorders, which is an happy returning indeed: Others will have the Churches of the Gentiles to invite and persuade the Jewish Synagogue from her former worship and Administration to the Evangelical Covenant, that so both may be made one in that fulsome and union. A third sort (and they most probably) will make it the earnest Petition of their Friends and Virgins, that love the Church, wherein they beleeve her, to take heed upon her self, and if she had been up to be seduced and drawn aside from her first love and purity, now to return freshly and constantly, that they may with joy look upon her; return to God, to her self, to her own pristine condition, and their hopes and prayers, that they may have more reason to admire her, and rejoice in her.]

*How will you see for Salammite?* [For *Salammite*, some read *Salammite*, but corruptly. The word signifies peaceable or perfect, and is the Feminine of Solomon, the women being usually called after their Husbands names, Ely 4. 1. For, what will ye, the vulgar Latin read singularly, and against the Hebrew. What wilt thou see in the *Salammite*, as if the male to Christ, and so to some particular person. For the question is not propounded by another, but by her self. In the *Salammite*, that is, in me; this Tongue using the proper name often instead of the Pronoun; as Exodus 24. 1. and Job 1. 9. where Lord and God are in stead of Me, and Thee. The purpose and designe of the question, is not only by the Elegancy of it, to delight and winne the

Reader; but also the more to occasion, and advance the Beauties of the Church; which she seemeth humbly to deny, and refuse, as if nothing in her worthe to be considered, or seen; but so provoketh and cleaveth the more

as it were the company of two Armies! So we English it as a distinct and entire Answer; but the Vulgar Latin hath, unclie the companies of Armies; joining the question, and the reply together, which is all one: For companies, some read dances, (but those Marriages such as the Church is) or Marches; and for Armies *Tremulus* retains the proper name, *Mahamam*, (which you may finde waiting on the Text in our Margins) which is applied either to the happy condition of Davids Army there, 2 Samuel, 17. 27. or to that more happy Host of Angels, which came in to meet Jacob when he returned out of his long servitude, Genesis 32. 1. in which notion the words have a more and comfortable sense, and signifie either the awful Majesty and grace of the Church, which is like that of a well disciplined Army, or else the happy Union and Reconciliation of the two Churches (Jew and Gentile) which like two Armies joined together, do with mutual content and thankfulness sing to God praises, and songs of victory, going forth in the dances of them that make merry, as is promised, Jeremiah, 31. 4. and more particularly Revelation 5. 9. and 7. 10. and 19. 6. but there be others that conceive the Church would rather depreffe, and humble her self here, than any way to seem to boast; and these refer this similitude either to the spiritual lottings and conflicts of the flesh and spirit, which are like Elau and Jacob, or (as the Text) like two Armies fighting in the Church; to which to those many persecutions and afflictions, which she is exposed, would make her unfit to be looked upon, or desired: And this is the sense of that Learned man, *Grotius*. *Negat se velle insulari; Neque enim hoc spectatum habuit prius, quam crearet exercitum.* And another good Author, *Chorus* explains; that is, *condemna, adulationem insulsum pugna & Plaudere.*

## CHAP. VII.

IN this part of the Song, Christ begetteth new prayers of the Church, in a new Order, running over ever, grace and ornaments in her, from the lowest to the highest: To which he returns thankfull and glad acclamations, and professions; devoting her felt by new Covenants and vows to her Beloved, which he inviteth to her Assemblies, and promises to offer all her desires to him, as if he were whom alone she had brought them forth, and by whose blessing, she flourished with all manner of them, both new and old.

Verse 1. *How beautiful are thy feet with shoes, O Princess daughter! is the Title, or Style, which we found not used in this Song before: Some read obscurely, the daughter of Naddab; (as the LXX. Syr. Arab.) but the most either Kings, or Princes daughters; or rather than that, Bounteous Princess daughter, (for that is one glorious Attribute of Prince, Luke 22. 25.) to which our English Books prefix a viall Interjection, which is not done by way of question, or examination, but of admiration and wonder; befitting both her quality, who is the daughter and heir of the great King of Kings, Psalm 45. 13. and 49. 27. and likewise her wonderful Beauty and perfection, the praise whereof he rayeth from her lowest part first; and from that gives a full delineation of all the rest. Instead of feet, some read steps, or goings in shoes, which is no great difference, for the same thing is intended by all: And that is, to demonstrate, either, 1. Her deliverance from captivity and persecution, under which *lad* yoke all that lay, used no shoes, but went bare-foot, (*mero pede*, in *Juven.*) as an expression of their mourning; which appears by several Testimonies, both of Divine and Humane writings; Ezekiel 24. 15. 2 Samuel, 15. 30. Ezechiel, 20. 4. Lamentations, 1. 9. Micah, 1. 8. &c. Or 2. Her reformation from her former Inheritance and Possession, Deuteronomy, 25. 9. Ruth 4. 7. Or 3. (which is the best) Her walking obediently and comfortably in the ways of Holynesse, and that peace which the Gospel hath purchased for her, as if she may do Christ promise to give her shoes: Ezekiel, 16. 10. and commands her to get her feet shod with the preparation of the Gospel, Ephes. 6. 15. which will make them not only beautiful, but steadfast, Rom. 16. 15. Galat. 1. 1. For these shoes do not only make the feet as if they were shod, but they are so, that they are able to tread upon the roughest and sharpest trials, that may*

may bee cast in her way with boldness and securitie. *The joynts of thy thighs are like jewels, the work of the hands of a cunning workman* [For joynts the LXX. have *gubula*, the numbers; and others, the model, forme, structure, turnings, compasse, rotations of thy hypos, or thighs, and (under them) of all the lower parts of thy body are like jewels, &c. The word for cunning is found only here, and springs from a root that signifies to boar, or insert, or fatten, or link one thing into another, as skillful workmen do in their curious chaines and other jewels, and chiefly, as he who is the great Artificer *artifex*, the omnipotent wife Creator of man hath fashioned and united his joynts and bones wonderfully together, which like wheels and compasses move and turn in their order, as he hath appointed it: Ytann which nothing can be a fitter symbol of the Church, which is the work of God too, Ely 8. 21. whole body is fully joynted together, and compacted by that which every joynt joyneth together, as the Apostle speaks elegantly, Eph. 4. 16. and in whole praise nothing can be said greater, than that she is careful to preserve and keep this decent composition; not a greater blessing dedicated for her, than that she may always have her joynts and parts thus beautified, and strengthened with truth, and peace. Which is the work of the same skillful hand that formed her at first. To make peace is the prerogative of the God of peace.

V. 2. *Thy name is like a round goblet, which wanteth not liquor* [It is read as a prayer by some, let thy navel be like a round, or a turned cup, that may never want mixture, or plenty, or never fail the drinker. The radical word for navel signifies firm, or found; because the navel upholds and knits together the liver, midriff, bladder, and other inwards, as a bridge does the strings in an instrument, or as the center does all the lines of the whole circumference; It is called by Physicopers, *Venaum matus & ciliu, centrum corporis*, &c. and the figure of it is always readily, because there is more authority tender, or beneficial in respect of the natural body, than it is in the mytical, whose navel is expounded to be the laver of regeneration, that is, the Sacrament of Baptisme; by which as plants by their roots, or children by their navel, are continually fed, and the Church fed, and nourished, even when they are so weak and feeble, that they cannot eat and feed of themselves, but their whole life and sustentance is conveyed by others unto them. It was the case of the Church, when she was in bondage, and other precious mixtures upon their navels, both for delight, and health: The wife man sayes that the fear of the Lord exceedeth all those Unctions; It is health to the navel, and marrow to the bones, Prov. 3. 8. And so is the grace exhibited and given in Baptisme, which whosoever receiveth, and improves as he ought, will find it a full goblet crowned with plenty and comfort; which will refresh and heal every temptation: If it tempted to sin, and defile our selves, to remember we are washed here, will be an happy means to keep us clean still; or if it tempted with fear, and doubtful jealousies that sin is not pardoned, to remember the verue of this washing, will purge all those suspicions, and give us an happy peace and assurance of remission: For why are we baptized but unto the remission of sins, in the Name of Jesus Christ, Acts 2. 38. who never fails his parts to perform that which he hath promised.

*Thy belly is like an heap of wheat [fit about with lilies]* [Or it may be strengthened and intrenched round with flowers, or lilies. Here we have such another metaphor, as the former was of Baptisme, of the other Sacrament of the Lord Supper, which like the wheat is the flower house of the Church, and supplies to every part according to its proportion, full measures of strength and nourishment; but of which none are fit to partake but those that are pure, and clean, and fruitful as flowers and lilies, and therefore so precious and precious, who are the *ad-Syn-M* *Lucerna*, our stars and flowers, which deck her with beauty, and are only worthy to encampall her Altars, Psal. 24. 34. 45. and Psal. 16. 5. 6. I might add here what St. Paul saith, and finally alludes to this, *verum virginem accersit fuit tritici et florum, vallum tam liliis ex virginibus: neque unquam tritum in florum compungit lili integritatem violavit. Nec virum virorum floris liliis effudit, nec virginis pudorem sacri parvis edidit.* in *Beza*, in *lup.* 16.

V. 3. *Thy two breasts are like two towers, that are twin* [This similitude was used in part before, Chapter 4. 5. only this here wants something of that, which though

not in the Hebrew, some Translations have presumed to add. The two Testaments are these breasts, which are compared to Roes, or any other such like creatures (for it is a general word, and signifies all those creatures that are called *tripia* *trapezophora*) that are twins, and so most like one to another, as the holy Scriptures are, in which no disproportion nor contradictions, but as *Quintus* 1. face another face, so do they agree, and harmonize one with another.

V. 4. *Thy necke is as a Tower of Ivory* [He had compared this part before to Davids tower, Chapter 4. 4. that was for the strength of it; now he prayeth the beauty and comely of it, by resembling it to towers of Ivory, which were of two sorts, as the Naturalists tell us; one, that which they called *figulus*, or else *Elephantum*, the teeth of Elephants, which in some of those creatures are wonderfully large, attaining to the length of nine or ten feet, and proportionable in thickness; the other we read of Ivory Palaces, Psalm 45. 9. and Ahab's house of Ivory, 1 Kings 22. 39. and beds and houses of Ivory, Amos 3. 15. and 6. 4. This was a magnificence and bravery which our Age and Times, though prodigal enough, cannot imitate; but it is only worthy to be the Allegory of the spiritual pomp and freedom of the Church; whose neck delivered from the bondage of Idolatry and sin, Heb. 2. 14. 15. and having that grievous yoke broken, Leviticus 16. 13. is now more glorious, and pure, and strong than houses of Ivory.

*Thine eyes are like the fish-pools in Hebron by the gate of Bathshabim* [Of Hebron we read often, Num. 21. 6. and 32. 34. 37. but none we will not have it to be a proper name in this place, take it appellatively for any piece of rare Art or workmanship; such as many times fountains, and ponds of fish-pools, are chiefly among those Nations, which called their fountains as well as other heavenly gifts, blessings, Judg. 1. 5. Therefore Tremel, reads *Artificij fons* instead of Hebron, and for the other Bathshabim, he turns it, *Fontem frequentissimum*, a gate most frequented; which other Versions render the gate of the daughter of the multitude, or of the nobles; for none of which, being there is more authority than for that which we read properly and primitively as we find in the Hebrew, I see no cause for alteration; considering especially that the main thing is answered by the one as fully, as by the other, and agreed upon by all; that is, the Analogy between the eyes and ponds, or fountains of waters, which is so natural, and they express both by one word in the holy Language, and as the one are pure, gentle, transparent, unturbled, clear, &c. so are the other as hath been noted before, Chap. 4. 15.

*Thy right eye is like the tower of Lebanon, which looketh toward Damascus* [The tower of Lebanon, is most probably that which was built by Solomon, 1 Kings, 17. and 2 Chron. 8. 6. and was as a Frontier garrison upon the North of the holy land against the incursions of the Syrians from Damascus, which was their chief city, Ely 27. 10. To this tower Solomon compares the nose, or forehead (as some) or face of the Church; which may well seem a strange uncomely metaphor so such as consider not the nature of this Poem which is Rural and Pastoral, or else understand the comparison of greatness, or quantity, which they ought not, but rather of the use and office for which this Tower was built; which (as I said) was to be a Garrison, and a Watch-tower, or Beacon to the rest of Judea, upon any sudden attempt of the Syrians against them: In which office not the Ministers only the Church, should like that Tower in their several Lebanons and Churches; for the same cause the Pulps are said to be towers, Neh. 8. 4. but likewise every Christian, whom it concerns to be watchful and careful, both over themselves, and the whole Church; and to that end to get this spiritual nose which is broken off, and which respects that Succulent gift of prophecies and discerning, which proceedeth from the Spirit of God, whereby they may be able to distinguish the precious from the vile; and by a kind of sagacity both to preceach danger and injuries plotted against the Church, and prevent them.

V. 5. *Thy head upon thee is like Carmel, and the hair of thy head like purple* [Upon thee, is left out by the vulgar Latin, who differ much from our Translation in the following words; and some of them no less in the sense, for by Carmel, they would have that Order of Hermits (as they are) or Friars be only called by Carmel, and his Conclave of red hair by the purple hair. The most spiritual sense is that which expounds all of the

the higher and lower officers and governors of the Church, which under Christ are as holy dove heads, and as purple precious hair unto her, both for defence and ornament: For as Carmel signifies dignity and stability, so both Purple also, being double died, and of great estimation. The civil Magistrate may be called the head of the Church, and so her Carmel, and purple: not that he hath power (as a Magistrate) to preach the Word, or to dispense holy Myrrours, but as by his Authority he may give free passage to the Gospel, making wholesome Laws for the honour of it, and by his example adorns and countenance both the Word, and the Saints, who are as the flowers of the field, and the lawful Ministers of it, and so we are to understand those noble persons that were commissioned by good Iehoshaphat, and sent abroad with the Levites to strengthen and honour them in that godly work, 2 Chron. 17. 7, 8, 9.

The King is held in the Galleries [The vulgar Latine joyn this clause without any partition to the former, and saith to make something of it, but with unhappy success. None come so fully, and satisfyingly to the Text, and the understanding of both, as Tremulius, who makes it an intire, though abrupt sentence, as our English doth, and to my apprehension hath a more solid and pious notion than the words, that any other part of this Book. I shall transcribe it for his sake, and theirs who have not always his larger Edition at hand: *Nihil Rex (saith he) tanta gloria pradiis qui alpina sua istius glorie exhibi possit, confusus & stupens ad aspectum ejus perpetuo videtur, ut desiderio tantum vultu teneretur, tanti glorie tantumque desiderii in tantis mundi gloria faceret.* That is, briefly, The King (that is, my self, for as I noted before concerning the Shulamite, the third Person is often used in this Language for the first) is so taken and captivated by thy beauty, that he delighteth to be held there perpetually, and would be always a glad Spectator and companion thereof.

V. 6. How fair and how pleasant art thou, O love, for delight! Or, how fair art thou made (passively in the Hebrew) O my dearest in thy delights! This Admiration is ascribed by some to the Virgin and friends of the Church, as extolling her happiness in the Love of Christ; but there is no reason to break the speech off here, which continues to many Verses down full, and agreeeth so elegantly both with the former and following expressions.

V. 7. This thy Palace is like a Palm-tree [The vulgar Latine leaves out the Article, which is most plain and demonstrative in the Original, and very serviceable in this place, where after a particular and distinct Character and eulogy of the Church, Christ comes to revive her again, & breatheth out into new and more perfect life; comparing her whole height or stature, to the Palm-tree, which is one of the noblest and most famous of all the forest for many excellent properties: And so to the usual Embleme and Symbol of constancy, Fruitfulness, Patience, and Victory. The Prophet commends his blessed man to the Palm-tree, Psalm. 92. 13, which the more it is oppressed, the more it flourisheth; [Plures effugit, quiescit meminit:] the higher it groweth, the stronger and broader it is in the top,] *desertum fringunt Christiani: desertum dilatur* and therefore was given among Heathens, to their Conquerors and Triumphers: *Palmace nobilis terrarum* Dominus exivit ad Desertum: and is worn by the Saints in Glory, as signals of their happiness and salvation; Revelation. 9. 10.

And thy breasts to clusters of Grapes [The breasts are praised, again, as being parts of extraordinary Beauty, and benefit: So are the two Holy Testaments of Gods Word, which are the breasts of consolation, and as full of joy and peace as bunches of Grapes, or of any other Fruit which groweth in the most numerous and fairest clusters.]

V. 8. I said I would give up to the Palm-tree, I will take hold, &c. [To say, in the Holy Idiom, is either to resolve, or to promise any thing; both which Notions may be admitted here: for Christ did both Decree and Covenant, that he would give up to the Palm-tree; that is, he ascended the Cross, (as some expound it,) and die upon that, which yet is a true and pious sense; but goes up to the Throne of his Rest, and thence over-see and comfort and protect his Church, which is called a Palm-tree (and so every member of her is also) in the Verbe next before, for several reasons; and for this, which I shall add, among the rest, that the bare branches nor boughs on the sides, or on the body, but all grow together on the very top: wherein the Church of God should be like that tree, having all the branches exalted from the world, and collected into one

united company, who without any frangings or divisions, should aspire towards Heaven, and begin their conversion there even upon earth; for then will Christ take hold of her boughs, or tops (for so the Hebrew word, which is peculiar to this place, and found nowhere else in Scripture, signifies) that is, will both desire them, as the careful Gardiner purgeth his Trees, and likewise preserve and keep them, that all their Fruits may be gathered, and none destroyed.

Now also the breast shall be as the clusters of the Vines, Or, now also let thy breasts, as if it were a wife's prayer, rather than a promise; but both import the same thing, and the benediction of Christ always goeth along with his promise: The vulgar Latine omitteth the Adverb Now, because (saith Iesuius) it is only expulsive, and of no great moment: No? it is not of that God hath spoken? I should think every syllable and letter important that his hand hath written: And so, for all him, is this, which expresseth the success and order of Divine blessing. First, Christ vouchsafeth to go up and visit, and then the Church becometh more fruitful and more pleasant than ever: His eye alight upon her, and she flourisheth, and maketh her withered and empty breasts, like the swollen clusters of the Vine, full and bigge, and amiable; so that they shall abound with comforts, and make her that the shall neither be barren nor defolate any longer, 2 Pet. 1. 8.

And the smell of the Nofe like Apples [Or of thy mouth, and countenance; which are the English of the same word that is used here, Genesis 2. 7. and 3. 19. and signifies the redolence and fragrantcy of their names, and memory that shall watch over and attend the flock of Christ, whose flesh shall spread abroad and be dispersed, even as the sweetest Apples, or other aromaticall Fruits (which the Greek Poets call ἀρώματα), that have the most delightful breath or smell.]

V. 9. And the roof of thy mouth like the best Wine [Or, thy throat, or palate, is like the best Wine; or of Wine of the best Odour, like the best Wine.] The breath, as poyson from their mouths, and their Grapes are Grapes of gall, not of goodnesse, Deuteronomy 32. 32. but the whole communication and speech of Zion, is gracious and healthfull; like generous VVine, which revive and quicken the heart, and for the gift and taste of it, which is Heavenly and Gracious, fit for the use of edifying; and also for the smell and odour, which is not contagious and loathsome, but full of delight and pleasure, as proceeding not from rotten and corrupt Lungs, but from a sound, and sanctified heart.

For my beloved, which goeth down sweetly [This is a rough and intricate place, wherein few Translations agree: The vulgar Latine differs wholly from ours; and Tremulius no less. The former reads, VVorthy my beloved to drink; the latter, moving its self most rightly and lovingly. VVhereof a late Iesuius passeth his censure thus, *Nihil videtur ab illo sine lege & sine sensu factum audacissime*. But by his leave, not so audaciously and singularly as they, who though they confesse our Version and his (in part) to come nearer to the first notion of the words, yet disdain to correct and alter theirs, but will retain their inveterate corruptions against the very light it self: The best is, in the sense and matter they disagree not so much, for all agree with us, that the virtue and efficacy of the Word preached and taught is here intended, which is like excellent Wine acceptable to Christ, and which moveth and worketh strongly in the hearts of them that receive it; As VVine which is a creature full of life and spirits, sparkled and danceth in the glass, Prov. 23. 31. especially when men ponder it seriously, and meditate upon it, and digest it, as follows in the next words.

Causing the lips of those that are asleep to speak [This is an hyperbolical expression, which highly, but truly would deliver the power and vigour of the Gospel; which when it sinks into the hearts, and is there warmed and cherished by holy and devout Meditation, then like good Wine will declare its virtue and efficacy even those that were asleep before, to utter the great things of God. The Wife man tells us that they are talkative, and apt to babble, that are given to Wine, Proverbs. 23. 29, 30. And therefore they mis-judge of the Apostles, who were full of Wine, when they spake after the Spirit gave them utterance, Acts 4. 18. & c. *Parvuli calices quoniam, &c.* This is no praise, but a great crime and iniquity; not spiritually taken, it is a Vertue, and an happiness; men should not delight in the sight or sipping of much Wine; it argues a voluptuousness,

ous, sensual soul to smack, and try it in the mouth, or keep it upon the tongue and palate: but the VVor of God we should roll, and ponder, and (like the cleaner beasts) chew the cud after it, for this will make us grow and increase the better. Where the heart indites good matters, the tongue will be the pen of a ready VVriter; nor can that soul which hath tasted of the power of the good VVor of God and the World to come, forbear to declare and speak of it to all the World. VVine cannot but speak and tell the things which we have seen and heard, said they, Acts 4. 20. So it is impossible for any to be silent, that have felt this power moving and inspiring them. *Dum post audiam verba ad memoriam revocant, dum audita quæque ex-eritatio afficiunt cogitant, quæ sumptum, quæque sit VVine ubi quoniam comedunt, sentiunt, nec tacere possunt, nec celare valent.*

V. 10. I am my beloveds, and his desire is towards me [No difference at all in Translations about the former Clause, which we have had severall times before; but the latter is read diversely, Tremulius for And reads quædam, feeling that his desire; making this the evidence and proof of that, as indeed it is: For Desire, the vulgar Latine, reads Conversion, or return; which is all one in effect, for as we aver and say from that we desire, so do we desire that, and seek that which we desire. The phrase hath a double signification, as may appear from Genesis 3. 16. and 4. 7. in which places it signifies either dependence, and subjection, or else great love and affection; both which, the Church (whose love she is) had found very richly abounding in Christ: For the second, no question can be made of it, and though the other may be doubtful, and indeed cannot be ascribed to Christ, as he is the Head of the Church, for so he hath preeminence over all, and cannot be said to be subject, or depend, yet as he is the Beloved, and Iesus Christ, he may without any disparagement be said to have his desire (that is to be subject) unto her, loving Husbands will be ruled by their dear Wives, and will deny them nothing that is fit: It is said of Livia, that by her sweetnesse and dutifullnesse to him, the commandment Augustus Caesar the great Emperour of the World, so do that we find that Christ is said to wait upon his people, Ely 30. 12. and doeth not he give her leave to command him, Ely 45. 11. When thou art subject and obedient unto him, thou shalt gain more Honour, and he will give thee more grace, by kissing the same, they doe even command him, and make him theirs: And therefore it is meet that they should be his, and neither their own nor any others, when he is so intirely and specially kinde in all his desires to them. The Church had reason to doubt of his goodnesse before; but now that Christ had so graciously discovered himself, and his love towards her, she had stronger reason both to believe and to honour him; now she felt and found his affections to be greater than her desires; and above all her fears; she had been negligent, inconstant, forgetfull of him; but now that he hath awaked, reduced, pardoned, and done so great things for her, whose can she be but his? upon whom should her heart be fixed? upon whom should she cast her thoughts and her duty but only on him, whose love she voyes only to love, and to adore, and believe, but even to die for him, as he did for her.

V. 11. Come my beloved, let us go forth into the field [She inviteth her dearest to walke abroad with her, and to accompany her in all her ways: That his spirit and care may be upon her, and that she may be the comfort of all the Churches: The field at large is the VVorld, Matthew. 13. 38. into which field, Christ hath sent his labourers to do his work, that so it may become his Church, as *ut apud Plinium qui prius, putat verum esse Sinum* of this world, but yet like our Church, it is not all places; and many times none so willing to entertain him, none so fit and likely to find him, as the fields and deserts: according to that of S. Jerome, *Nihil oppidum carcer est, saltem parvulis.*

Or, let us goe into the Villages [Or stay, or sojourn, or rest all night in the Villages, the Root wherein the word for Villages, Springs, is *rota* which signifies to cover, and so *rota* in the Latines from *regere*, because covered over head to shelter the Cattel and their keepers from the injuries of weather; the usual habitations being in fenced Towns and Cities. Yet even to these poor mean places did the Church extend, and converted those Pagans (as they were called from *pagus*, a Village) to

become Citizens of the new Jerusalem. Such is the commendation and goodness of Christ, that he did not the simplest, meanest Cottages; and such is the high privilege of those that are dull, and poor and ignorant by Nature, to be made in him, rich and wise and blessed. The Beasts of the field shall honour me, the Dragons and the Owles, because they gave water in the desert, and rivers in the Deserts to give drink to my people, my chosen, Ely 43. 19, 20, 21, 22.

V. 12. Let us get up early to the Vineyard, let us see if the Vine flourisheth [The Church had slept before, and suffered for it; Chapter. 5. 6, 7. by which she experienced the good to be careful and circumspect, that now she drives to awaken and incite others, to a speedy and timely wakefulness, and diligence: Than which nothing can be, either more answerable to the never-slumbering goodnesse of the Lord, who visiteth her early and late late Chronicles 36. 15. Ieremias. 15. 24. or the best examples of the Saints in Holy Scripture: How early did the Pious VVomen rise to goe to the Sepulchre, whose restless love is recorded by all the Evangelists? and how careful was Saint Paul, Saint Peter, and the rest of the Apostles, in visiting and feeding the Churches, whose care lay continually upon their shoulders, and they lost no opportunity of attendance and edification; Acts 15. 36. and 20. 28.

whether the tender Grape appears, and the Pomegranate bud forth [By these tender or first Grapes, the Pomegranates, we may understand all particular sorts and kinds of Christians, both weak and strong, of whom the Church hath a special care, that they may not be discouraged, but strengthened in Grace: Many are feeble and weak at first, so that it can hardly be discovered whether they have Faith or whether they should be cherished and considered, that no cold blasts nip their growth, but that they may ripen and increase from strength to strength, untill their Buddes become perfect Fruits, and their Blossomes, a complete Harvest.]

there will I give thee my kisses [The vulgar Latine hath not the old error my breasts, as frequently before; but let us pardon that which is but verbal, seeing they consent with us in the reality and signification, which the chiefest admirers of that Version reduce unto ours, reading the words, and those following at the Churches feet, as if they should say, I will kiss thee, that will denote nothing that is hers from the service and love of Christ, but resign all to him, who is his worthy alone to enjoy all. For There, some translate Them; but that is no difference; for these two Adverbs are used promiscuously in the Language, where every one knows that *interea* and *interim* in Latin, and such like, doe not so much expresse any place, or ubi; as they doe seasons and times.

V. 13. The mandrakes give us smell [The word for mandrakes is hard and uncertain in the Hebrew, being not found in the Bible except in this place, and that of Genesis 30. 14. To which the Christian Reader will doe well, to look back and consult with the Annotations and Comments on it for better satisfaction. If they were flowers, or some other pleasant kind of herbs, or fruits, (as is probable) nothing could be a more proper and genuine Metaphor to expresse that which is generally intended in this Song, wherein the wise Composer rises and plucks all the varieties of Nature, to describe his sacred, and supernatural mysteries, to which the whole of the chiefest pieces of that treatise hath been mentioned before; and left any that is strange and wonderful should be omitted, now this of Mandrakes is added; Such is the matchlesse riches, and sweetnesse of the subject of this Poem, to which all the household of the whole world from both her spheres, contributes, and yet all it is not sufficient: But Mandrakes are no less mysterious and unknown than the Parable it self, and therefore it will be best to spare long disquisition and disputes about them, this being enough to rest upon, that their names and virtue be such, as it is reported by the learned, and these are that powerful *Mandragora* of which the Greek herbals and others write so much, whose great effects are love, and fruitfulness, and sleep; then it is evident, that they are most apt symbols and ences, which not only conciliate love and charity, where there was none before, but likewise make the barren heart fruitful in every good work, and quiet the troubled and perplexed heart with abundance of peace and joy.

and at our gates are all manner of pleasant fruits new and old



old.] Here we have offered two proverbial forms and usages of speech, which explicate both the plenty and forwardness of their graces, who desire further communion with Christ. They have fruits at the very Gates waiting for him, for to be at the Doors, or the Gates, signifies not only among Seculars, but holy Writers; *fructus ad portas*, is no more than *percatum pro fructibus*, fructus lieth at the doors, Genesis 4. 7. or that *omni fructus*, of our Saviour, Matthew 14. 33. And these ready fruits are of all sorts and degrees, as in the next saying, which is by a customary phrase (of new and old) explicated and amplified, as it is evident, Leviticus, 6. 10. Matthew 13. 51. By all which, the Church intimates her readiness to receive Christ at his coming, having, as the manner was, at Nuptials, prepared all manner of flowers, and pleasant fruits, to brew his way with, and declare her joyful readiness to entertain him.

which I have laid up for thee, O my beloved.] Or which I have kept as a treasure for thee, and something most choicely and precious; but yet not too good for my Beloved, to whose Glory all that is mine should be prepared and directed. It is the Hypocrites quality to do all for himself, and to his own interest; if he fast, or pray, or give alms, or bring forth any other fruit, the centre and compass of all, is only himself, for which cause God hates both him and his Oblation. Ely, 48. a. 9. Eccl. Zaccaria, 7. 9. and it were all one for him to be empty, Hosea 10. 1. But all the incense, and productions of a Saint indeed, fall into Gods bosoms, and pour themselves into his lap, as their first and last, their beginning and end. *Non nobis Domine, is their Motto*; all as Christ made all that is his own unto them, and done all that he had laid up for all them that fear him, Psalm 31. 19.

CHAP. VIII.

THIS Chapter, concludes the Song, and therefore is more passionate and zealous, if possible, than all the rest, not only in respect of the Church, who earnestly beg her more intimate and familiar Union with her Beloved, whose former affections and kindred remembrance, but not satisfied with them desire a perpetual union, not only for her self, but all her members that yet know him not; not only in respect of Christ, who promises and granteth what she desired both for the building and adorning of her self and every part of her that was not yet called and sanctified; but likewise in respect of all those foreign and strange Nations, and people who admiring the present happy state and beauty of the Church, are provoked to emulate and cover the same condition; which is not denied by Christ, in whole eyes she found favour to be accepted, and who graciously advanceth and encourage her so, that both of them may join together in one devout and inseparable Petition to him, for he to hasten his last coming, which they waited for, and by an happy assumption of all his members to himself, finish and reward their long warfare here, with an eternal triumph in Heaven.

Verse 1. *That thou wert as my brother!* Or, who will give thee to me; Or, oh that any would give thee, which is the usual manner in the Holy Tongue of expressing wishes, as Deuteronomy 1. 12. Psalm 14. 7. Jeremiah 31. 3. Some interpreters, make this verse the Petition of the old Church (that is, the Jewish) where in she earnestly begged the first coming of Christ in the flesh. Others, make them the charitable request of the New, that is, the universal Church for the conversion of the Jews, their Brethren. But they are better understood to the Universal Church, and express a continuance of that ardent love to Christ, which she had remonstrated in the former Chapter, with whom she desired yet a nearer and more intimate communion and familiaritie, until as I did her Pain and Hope shall be fully cured, and comforted in Heaven. Thus we find that Brethrens or Brother-hood signifies the nearest relation and conjunction, and is applied to all things, whether animate, or not, that are most like and most dear one unto ano-

ther. The wings of the Cherubims, and curtains of the Tabernacle are said to be brethren, as will appear by the Hebrew of that which we translate one unto another, Exodus, 25. 20. and 26. 3. Thus Simon and Levi were brethren, twice over in their disposition and fact, Genesis 49. 9. The like to which we frequently met in the Scriptures, Job 30. 9. Proverbs, 18. 9. It was not enough for the Church to have Christ her brother in respect of his humane Nature, and the participation of flesh and blood, and union, become her brother by the special favour of Sanctification, which joyne them by comparing, Matthew 12. 50. with Hebrews, 1. 11. 21. 13. And therefore the vehemently longs to be more near, if possible, by the nearest bond, but yet even nearer than that of Brothers: and therefore the adds beyond that, this,

that I should feed the breasts of my mother.] This is a degree of Union and Love, which raiseth that of Brother-hood; it is said, All brethren do not love alike, nor any according to the ordinary observation, so much the more, than that have one mother both to bear and nurse them: Thus Joseph was kinder to Benjamin, than all the fomes of his Father, because they had Rachel for their mother, as the other had, Genesis 43. 29. I am bound to love and honour all the Churches and Saints of God, but chiefly her that brought me forth, and them that suckled the same breasts with me.

when I should feed thee without I would kiss thee.] For without, some stand. At the doors, in the Market, in the streets, and for when I should, they have that I may or might finde, and kiss thee: The fence is the same which is both render of the cheerful and bold readiness of the Church to receive and embrace Christ in an open and public profession of him. For this is to kiss him, and is the happy effect of his own Spirit, by which we are only united to him, but likewise emboldened and encouraged to acknowledge and confesse him before men; even though it be to suffer for him, as he did for us, without the Gates. Those that did believe in him, in the days of his flesh, were weak in Faith, yet durst not acknowledge him in the streets, for fear of the Jews; but after he had poured his spirit in to full a measure, they could not be silent, nor timorous; but did every where preach in his Name, and confesse him before the Kings of the World, to kiss him, that is, familiarly and freely to entertain and profess his Gospel, through all parts of the earth, when it was taught and published in their streets, Luke 13. 6.

yet I should not be despised.] Or, also, but, belideth they should not despise me. The World is apt to reproach and deride all zealous and forward declarations for God, as Michol did David, 2 Samuel, 6. 20. But these scoffers are so farre from dismying or checking a found Faith, that they count it in, which grows to much the more earnest from such imputations, knowing that one day those profane Ithumals shall envy them, whom they now revile: The duty of Christians is to carry themselves, as to give no cause for them to mock and blaspheme; but if they cannot (notwithstanding all circumvention and innocency) avoid them, yet let their feet be fast off their dust, and not be offended at them, knowing they have done their duty, and not willingly failed in his service, who endured a greater contradiction and derision from wicked men, than any of his members. Let me add; that yet the Church desire not so much that communion of Grace which is distant, and by Faith; as of that which shall be more present by vision in the life of Glory; which is the eternal fruition and fruition of God, which will never, nor be despised ever; for then we had be clothed, as he is with perfect honours, and all preaches, as well as fins shall be washed away for evermore.

I should lead thee and bring thee into my mothers house.] That is, into mine own house or mansion, as is usual with us to call our houses, the houses of our Ancestors, or Fathers. Tremelius here rightly Note here for this interpretation, who sets it down as a Canon or Rule (as was in part observed before) that in this Tongue any thing that is intimate or whole, is called Father, or Mother, and the parts thereof sons or daughters: Thus the Church is the Mother in her universal Latitude of all her members, who have promised all solemn honour and obedience to her, and she would not banish and drive from her, but humbly welcome and entertain his presence.

who should instruct me.] Or, that doth instruct me; Others, and thou shalt instruct me, making it the office of Christ to teach, who only is able indeed to do it, inwardly and spiritually, so as both to overcome our natural dulness, and infuse divine knowledge; but yet is pleased to alight, that doth to his Church; who is the pillar and ground of truth in this respect; that he holdeth forth and prefigureth that truth outwardly, which only Christ bringeth to the heart, and makes effectual; so are we said to be *doctores*, taught of God, John 6. 45. his teachers immediately, and originally, but the Church is instrumental, and subordinate; and therefore not to be despised, but had in great reverence for his sake.

I would cause thee to drink of spiced wine, of the juice of my pomegranate.] Or, of sweet wine, and the liquor squeezed, or pressed out of pomegranates. This is another explication of her hospitality and kindliness to Christ, for whom nothing too precious: The Jewes gave him gall and vinegar, and there is a woman that hath a cup full of abominations and filthiness, which she give to drink, Revel. 17. 4. But the true Church pre- vider better entertainments, feasting Christ royally with her choicest graces, and returning to him the best fruits of holiness and obedience. Some think there is a Metaphor, or an Hypallage in the words, and that the order and petition is inverted, which should rather be, I would cause thee to drink of the juice of my pomegranate, and by teaching fill thee with the pleasures of his house, as with the rarest wines and banquets: And so it is true indeed, that Christ does, by the comfortable dispensations of his Word, nourish and delight his Church, as her promissors, Ely 55. 1. 2. 3. But yet this bounty of his does not deny nor exclude our duty, and gratitude; who should bring forth a proportion of our spiced wines and pleasant things, that we may both glorify him, and edifie our brethren. Who feeling our good works may, &c.

Verse 2. *His left arm is under my head, &c.* [Ep.] This whole Verse we had before, chapter 4. 6. which is repeated here, to shew, that in all states the Church enjoyeth the protection of Christ, whole embraces should be with both his Arms, that is, her fainting head and weary may be both upheld and revived by him. By his right hand and left some will have meant, the two great ordinances of Magistracy and Ministry, which are not only pledges of Christe tender love, but likewise the Pillars and supports of the Church, to which we are bound by duty and gratitude to ever continue, because we ever stand in need of them, that we may live quiet and peaceable lives in all godliness and honesty, 1 Tim. 2. 2. It is to be observed also, that in this duplication of her prayer, the allusion is all to Christ in those places, not only as mentioning her self, as being without him unable to do any thing, but by him all things, Philip. 4. 13. Thus is St. John called the Beloved Disciple, the Disciple whom Jesus loved, who was any the least memory of his love to Christ; nor but that he did love without question, to the highest measure, but yet not so much as he was beloved, for so much he could not; nor indeed at all, but he was loved first.

Verse 3. *I charge you, O daughters of Jerusalem, that ye avoid them, who let their feet be fast off their dust, but with faint little diversity from the former, changing the particle of commination in the Hebrew, which is, if, chapter 2. 7. into an Interrogative; why should ye still, &c.* both, which our English and the vulgar Latin have expressed in the same form of prohibition, or negation, that ye flire not, &c. If we consider it as a demand, or question; it reacheth the unprofitableness, the ungratefulness of provoking and displeasing the Lord Jesus Christ: There is no reason that any should provoke him, for that they give nothing by it, but lose infinitely: But if we read it, as a charge, or prohibition, then as the former Annotations, it contains our duty, that we should not give any wicked offence to Christ, so as to interrupt his rest and communion with Sion, nor any uncharitable offence to Sion, so as to trouble and discourage her from seeking Christ, or from enjoying Christ: Which they do that either, when young comes forth and come in to her Assemblies, intimate and stops them; or else, that when things are decently settled and reformed in the Church, are always obstructing their humours, troublesome changes, and innovations.

Verse 4. *Who is this that cometh up from the wilderness leaning upon her beloved.* We have had this admiration

likewise before, chapter 3. 6. which is here (as the rest) repeated for the greater elegance, and declaration of that love which is never satisfied. Some would have it to be the speech of Christ; who as hee pitcheth the comfortless estate of his Church, her state of blindness, infidelity, tribulations and the like, which are her wilderness, Ely 40. 3. Jerem. 2. 6. &c. so hee glorifieth and rejoiceth in her Affections and deliverance from it. But let us choose rather as we have done before to make it the wonder and rapture of those glad spectators and friends of the Church, the blessed Angels, &c. who do here and there break forth into joyful exclamations and praises of her blessed condition. There is some variation in the Versions; Some read instead of from the wilderness, all in white, following that *Ασπασσάμεν* which is found (God know by what improvement it came thither) in some copies of the LXX. instead of *απὸ ἔρημου* which the Complutens Edition received. And as they erred in changing words, so likewise the vulgar Latine have in adding, who infer without any ground in the Original, the *Deliciae affertur*, which is a redundancy that they have made up for but this, that the same Hebrew word may signify both, and that because it is of a doubtful, and difficult construction, they took in both, left one should not be enough. True indeed, the word is very hard, being (as the learner and note) rather of an Aramick extraction than an Hebrew of the Hebrews, and not found elsewhere in all the Scriptures. But how this can be cause enough for their superfluities and needless additions, let the Reader judge; such an excrecence might have been pardonable as Scholium, or Annotation, but no reason it should be admitted into the Text it self, which should be kept simple and unmixt in all its editions. Yet it is not only they who are thus uncertain, and imperfect; for the LXX. and others are no less various; In some copies we find *ἐκ τῆς ἐρήμου*, in others *ἐκ τῆς ἐρήμου*, which are rendered as variously, yet they always with a true and proper respect to the Fountain, which may answer both: For the word not only may bear that leaning upon, or cleaving to, and adhering, which our English Bibles have chosen, but also the other of recomency, or lying in the lap, which we have in *Origin* and *Andreas*, and so at once recommends both the Faith and Love of the Church, whereby both learn upon Christ as her foundation and support; and likewise resteth in him as her joy and delight. Thus we observe, that in the bosom which was his beloved, John 13. 23. &c. 2. 1. 6. and thus we commanded not to lean on our selves, Proverb 3. 9. but to make the Lord our support, who is able to uphold us, Jerem. 10. 23. and without whose supportation we are apt (as the weak Vint, without her wall, or poles) to fall and sink. Hence it is that the Church even in her greatest strength and glory, is yet preferred leaning upon her Beloved, not in presence, and presumption as they did, Michs 3. 13. but by a faithful and real dependancy, by which being unshaken of her self, and without any foundation but what was rooted and aery, that twines about Christ, and relies only upon him, who is mighty to save; so that devout Authors, *Numerum ut non timeant timorem hominum, non deficiat in solitudinem, quia illum invenientem vel invitantem, facit per seipsum, immittitque in domum suam, vel in patrum suorum, Judasram, herusalem, &c.* *Quis propter malum: Remota enim inter haec omnia differtur: nisi hoc nixa esset super dilectum suum, &c.* *solus Christi caucis, una sideret.*

I laid thee up under the apple-tree.] Or, I will; as some who would have the words to be spoken by the Church unto Christ, signifying her resolution to attend upon him, and solicit him by her prayers; and such Acts of faith as look upon him dying for her on the Cross, which they will have educe more meat, than apple tree. *Crederetis et esset passum cum excelsis frangendo precibus ut cito nos mihi sit venia: gratia, saluti.* But this is not so congruous and proper a sense, as that which applies the words to Christ, whose grace alone did and doth raise up his Church, the deperid and fallen under the apple-tree, that is, either lying in a poor unpurged estate, Ezek. 16. 41. almost desolate and ready to perish as Elijah under the juniper-tree, 2 King. 19. 4. or else lying under the tree of offence after eating the forbidden fruit (which is many times after the old tradition to be an apple-tree) and not able to rise but fallen until assisted by him, who bare her first in his own body on the tree, 1 Pet. 2. 24. which were some will have to be an apple-tree too, may will have it to be a graft



that solemn and matchlesse declaration of his affection towards his brethren, Rom. 9. 1, 2, 3. And they that would bee perfect must goe and doe so likewise.

the day when thou shalt be [taken for?]. O vespere-  
 speech shall be of thee; or unto thee, or against thee. The  
 day of grace is not always at hand; and he who is the  
 Lord of time and seasons, hath ordained and appointed such  
 opportunities according to his own pleasure: As he came  
 in the fulness of time; that is the time decreed and  
 predetermined by himself; so did he ordain time, and  
 seasons, for the gathering of the Gentiles, that they might  
 be gathered into a sealed Church, and called into the  
 communion of the covenant of grace by the Gospel,  
 which should be revealed. This day was foreseen by them  
 whose eyes the Lord was pleased to enlighten, and they re-  
 joyced in it though afar off; how much more cause have  
 we to magnify and bless the Sun of righteousness who  
 brought light to the Gentiles, and glory to his whole  
 family.

[illegible]

And if she be a door, we will enclose her with boards of  
vedar] That is, say some, if she be wavering and unsta-

ble as a door, that curreneth to and fro; and when we will threng-  
then and confirm, her with holy precept and instructions.  
Others, seeing the is, or when the is a door, the Gate of Heaven indeed,) then we will chive  
point upon her the remembrance of my Name and  
goodnelle, as they used to do over their Gates, Deut. 6.  
9, and to this senle the LXX. read it, *ἡ θύρα τοῦ οὐρανοῦ*  
*ἡ θύρα τοῦ οὐρανοῦ*, further, for we say, if the have a door,  
it is a house, as the LXX. read it, *ἡ θύρα τοῦ οὐρανοῦ*,  
pleat, as houses are, when the doors are fet up, (which  
is one of the last works in building), then will I com-  
mend her with my everlasting mercies, and preserve her walls  
and her gares, that the gates of Hell shall not prevail  
against her; but a great and effectual door being open-  
ed (1 Cor. 16.) notwithstanding all adversaries, the  
gate shall be open, and the way shall be made, and the  
made an habitation for God through his spirit; her walls  
salvation, and her gares vrait.

V. *Lo, I am a wall, and my breasts like towers*) or when I shall be, or I am become a Wall, that is, grown up and waxed strong in faith and love; and not only now a Wall, but a complete Fabric; for like so many towers, now my breasts are fashioned, and are made both strong and beautiful by the help of others. Others read, I will be, or I do desire to be Wall and so forth. The words an obedient, anlover, or satisfaction given by her, wherein she accepts their good wifely and purposes, and covenants on her part, that the will preserve that great *Deppitym* is conceded to her, as walls and towers preserve the city: And in this is the excellent pattern of our Christian life, which is the most useful life, which all the Members of the Church should imitate, who like living fones, should not bee dead to the voice of Christ, but rise up and grow when he calls by his spirit into that myttical Wall or tower, whose cornerstone Christ Jesus himself is, the Foundation being the Church, which is the Temple of God, which Temple he himself fringed together growth unto an holy Temple in the Lord, &c. Ephel. 2, 20, 21, 22.

Then was I in *his* eye, *one that found favour* [Or, from that time I shall be, or I was as one, that had found favour, or peace. Which words are either to be looked upon, as the effect and issue of her being built up in grace, and in the love of God, and in the favour of nothing else but the free grace and mercy of God; who when we were Enemies and Rebels against him, did yet work peace and reconciliation for us, Rom. 5. 1, and 2. And so she is here, as if she had said, I have found out, did choose to be precious in his sight, not suffering us to be among the rubbish of the World, in the blindness and crookedness of our hearts, but digging us out, and polishing us for his own Temple, he has used us into a spiritual house, 1 Pet. 2. 5, 6, 7, 8, 9, 10. We cannot but be thankful to him for this, and for that he will not omit that *Tremelieus* doth here say, *et non contemnit* *gula*; *propter confectus*, I had almost said favour in his eyes; wherein though he depart from other translations, and perhaps from the rigour of the Hebrew Text, yet he is not far from the sense, and the occasion of the translation, which is, that the Church being now thus fed and comforted, rejoiceth in her own happy condition, though it be not absolutely perfect: She was not yet fully complete, nor yet far off from it; which was the reason, that she was not yet fully known and acknowledged by all her Members who are bound to praise the Lord for any inchoations and desires of truth and peace, though yet not arrived at the full measure and consummation thereof; if it be but *prope*, nigh at hand, and yet not arrived at the full measure, and yet not by and hope and patience perfecteth their souls until they enjoy all, and from the Porch be brought into the Chamber of Prefence. So that learned Man, very piously and devoutly, *Non prope ad illa transivimus* *et non* *in illa habitamus*, *sed laboramus* *etiam* *iam* *videbitur* *et* *luminis* *et* *veritatis* *gratia*.

V. 11. *Solomon had a vineyard at Baal-Hamon* | These words down to the last verse are most fully applied to Christ, who in them, first is pleased to commend and extol his Church, and then after to exhort and admonish her; which is the art of true Rhetoric, since none is so likely to incite and kindle ingenuous natures, as praise and honour. Now this dignity and worth for which the Church is magnified, is advanced by comparison, which is taken from the riches and fertility of the choicest Vineyard in *Judah*, the rich and fertile *Land of Solomon* was one. The word for Vineyard is general, and may be extended to all sorts of rural plantations, whether, Orchards, Gardens, &c. For *Ezekiel* 14.

Chap. viii.

*min*, some read, a country *vix* hath much people, or is populous; changing the proper name into *tvvo* Appella-  
tion, whereof the first hath signification to have, and the  
latter, a multitude: others turn it, in a fruitful place,  
not *vix* respect to the Grammar so much, as the sense;  
because (say they) it must needs be a fruitful place that is  
able to keep such multitudes: But we need not these con-  
fusions, whereof none can be so very significant or useful,  
than the proper name, *Appellam*, reading, it being altered by  
the Greek *απο* and others, that such a place there was  
not far from Jerusalem, which is more probably meant  
here, than that *Hamon* in the division of *Ephraim*, where-  
of we read 1 Chron. 6. 75.

He let open the vineyard unto keepers? Or gave it to be kept, as God did paradise unto Adam, Genesis 2. 15. as David did his vineyards, 1 Chron. 27. 27. It is not possible for any Magistrate to discharge his whole duty personally, though never so vigilant; and therefore lower Officers may be admitted by the supreme both to counsel and government; which are called, *ἡγεμῶνες αἱ δὲ αἰχῆς παραστάτες*, 1 Pet. 2. 14. And the Prophet calls them Watchmen, *Elay* 6. 6. which they are in their several stations, and should take heed to their political flocks, that they keep them safe, and in due obedience to the chief shepherd.

Every one of the fruit there was to bring a thousand species of silver or, as a man was, Heb. whole WIN is often difficult, Exod. 33, 7. Plal. i. Some read In, instead of For the fruit, and for Pieces, Shiekels of silver, which were their common money; but it is valueless answerable to our Half crown English. Now by this that every Tennant was to pay so much yearly, it is conjectured, that every one of them held at much ground, as would answer the plantation of a thousand Vines, which could not be much, and therefore they must have been very rich men, who had more than tenne times so much of the b.t land in Europe will afford. Now to make good this conjecture, we have cited that of Elay 7: 13 where those fruitful places that could receive and cherish a thofand Vines, are said to be worth a thousand fiver-ings, that is, 30 many times the price of the Vineyard, which was called a Land flowing with Milk and Honey; for what most praised piece of the World can boast the like gratitude to the most carelesse & idlest? If being after this proportion most unprofitable, such a small land as was capable of five score pounds per annum, after our valuations,

79. *... my vineyards which is mine is b-f're me*] Here follows the other part of the competition, the *Arv* *u'min* *u'at*; in which Chril opotheth his Vineyard (his Church) of which, Psal. 80. 8. he is the Vineyard-keeper. Psal. 80. 9. that of *Solomon*, which is inferior to it in many respects. Such are 1. The propriety of it was his own, given to him for ever as an everlasting inheritance, Psal. 2. 7. *Solomon* was but temporary and mutable. 2. It is ever in the hands of the Lord, whereas *Solomon's* was confined, and though as a King he had long hands, yet they were limited and circumscribed: He could not, i.e. nor correct all disorders and errors in his Vineyards; but Chril could in his, who is always with his people, and is the true Vineyard-keeper, by his Candlesticks, having engraven her upon the palms of his hands, and her walls being continually before him, Psal. 49. 16. That is, not only under his knowledge, and under his power, as that phrase signifies, Genesis 13. 15. but he is continually never-flinching charge and protection. So *Varabuz* reads, for before me, *Mibi curam*; and so we find the phrase used frequently, 2 Sam. 7. 29. *Alay* 40. 10, 8. *How*, how doth it concern her to walk and stand before him? *How*, how doth it concern him to walk and stand before his? *How*, how doth it concern him to be before her? 2 Sam. 22. 23. And so should her Faith and comfort be strengthened in the sense of his unchangeable kindnelle and reward towards her. *Nisi dubia* *dei* *salute* *tua*, *chm* *nuncupam* *poffi* *elargiat* *offe* *confide*

Thou, O Solomon, must have a thousand.] Or let there be a thousand (that is shekels) for thee, O thou better than Solomon; who better deservest that Title, having eternal thoughts of peace to us, and being the Prince and God of peace, *Ezra* 9. 6. *Heb.* 13. 20. The vulgar Latin translates the word, but corruptly, as her best Interpreters acknowledge; for instead of the Vocative (O *Solomon*) they read either the Nominative plural, or else the

Genitive singular; neither of which are scarce good Latin, nor good sense, though they would ex-  
clude the latter, telling us that Pronouns plural, five are  
often followed by the Genitive, as in *Plautus* we find,  
*Tuum edidit Apollonius*, &c. But this is a Criticism, which  
is not necessary to our purpose. The Genitive of *Tria* fol-  
lows by a *Thousand*, we may understand, for *Tri-* fol-  
lows by a *Thousand*, or number indefinitely, for so do the holy scrip-  
tures use to expellie any greater multitude or quantity,  
1 Sam. 18, 2. Ravel. 26. 4. And it teacheth that the fit  
and chief care should be to please our great Vine with  
our good works, as in *Psalm* 133, 3, 4, "Thou shalt  
be as the vine which beareth fruit, as the olive which  
abound in works of faith and holiness, as the cedar which  
feth our flocks, and substance so, that they bring forth  
thousands, and ten thousands in our streets," *Psalm* 144,  
3. In should our fruitful hearts increafe with the in-  
crease of our faith, bringing forth grapes in his vineyard,  
not as the fig-tree, which beareth leaves, and cut us down,  
*Isay* 5, 6, 7. and *Marth* 21, 47.

...<sup>1</sup> *that keep the fruit of it two hundred*). That is, all the officers and watch-men, which are let over to it, should in their proportion receive a liberal compensation, and recompence for their labours: For Christ doth not send labourers into his vineyard without hopes of reward. *They shall be fruitful*, that is, they shall work proper, and that fruit abounds towards the church: For God, yet they shall not find a door in his house for reward; Malch. 1. 10. Matth. 20. 12. They are *συνεργοὶ Θεοῦ*, Fellow-labourers, God in the spiritual husbandry, and they shall dig, and they shall sow, and they shall reap, and they shall receive their own reward (*τὸν ἰδίον μισθόν*) according to their labours, 1 Cor. 3. 8, 9. In which they excell all *Solomon* keepers, who had no reward that we read of. It is of little use to say that it is not worth the mention; whereas it is a great encouragement to every labourer, that he shall have his own, which shall be as good as his own, which they shall think for ever faithful in his work, Dan. 12. 3.

V. 13. *How that dwell in the gardens, the companions*  
*hearken to the voice*) This is the last part of Christ's last  
words here, which are his exhortation to his Church  
whom he calleth the Inhabitants of the gardens; and  
cause the divided Church to unite many souls to  
Congregations which are no idle delightful to him  
than so many Edens or Paradises. Now the exhortation  
is double, whereof the first is but infinitized, *not for*  
*many exhort in those words, the companions hearken to*  
*the voice*; and the second is more particular, *and*  
*plying that it is her duty to instruct and teach them*  
*not to lord it over them, being her companions, no*  
*her servants, or hind-minds; and therefore par-*  
*akers of the same precious faith and grace with her self*  
*2d Pet. 1. And likewise to be ready to hear*  
*and obey, and to run with all ready attention and*  
*obedience, (for so the Greek word ἀκούειν, and*  
*the Latine *Auſcultare, or Attendere* import) that she*  
*may not be *tangam porci ore canes* like to many fottile*  
*beats that despise the pearls and treasures of salvation*  
*but may glorifie and be glad in the same, 2d Pet. 15, to*  
*be glad and to glory in being so tried to the real becom-*  
*ing of joying to his Ministers and to Christ himself, whose*  
*testimony they receive. John 3. 31.*

[illegible]

V. 14. *Make haste my Beloved, and be thou like to a Roebuck*

Or, Returne quickly, or flee away; not from me, but to me: This is the Churches last speech; her *Cigna vax*, which we have observed before Chap. 2. 9, 17, but not under that sense and Notion which it carrieth here. Before it was her desire, for his first coming spiritually in his Ordinances, but here she begetteth his last and happiest Advent, which the desireth may be speedy and sudden: For to flye is *Concitissimum currendi genus*; and allows no delays: *Rumpo Moras, mi dilecte!* O tarry not, defer not my beloved; let thy expedition and haste bee greater than that of the swiftest Roes, or Harts; that I may see thee again, and be translated into thy everlasting glory. Thus the Spirit and the Bride conspire, and in mutual importunities cry out for that blessed day. Rev. 22. 17. 20. *Phosphore reddo diem, &c.* Or to a young Hart upon the mountains of spices: Or, O thou that art on the mountains of spices; or the mountains of sweetnelle, or perfumes: So doth this Seraphical Song conclude, and breathe out as it began in heavenly delights and pleasures; which pleasures are called spices here, and said to grow upon mountains: They are seated on high, as they famed *Olympus*, where no stormes nor clouds shall ever interrupt or darken them. Here we dwell in bosome of death; and valleys of misery and tears; but there are eternal hills cloathed with joy, and mountains on whose vearthly browes nothing ever springs but life and glory. No *Tempe*, nor *Elysium* can be imagined like those Mansions, which it hath not entered into the heart of man to conceive. Look upon the highest descriptions of those pleasures, and they are but heaue and sensual compared to these. The chiefest of their Po-

ets ascends no further, than to that which but onely shadowes and figures Heaven: Behold their ——— *Locos laetae & amana viresca.*

*Fortunatorum nemorum sedesque beatas* ———

and again

*Largior hic campos Æther, & lumine vestit*

*Purgare* ———

and again

*Lucis habitamus opacis*

*Riparumque toros, & prata recentia rivis*

*Incolimus* ——— *campisque nitentes* ———

and again

*Securos laetices & longa obliuia potant.*

Thus ample and copious are their characters, but alas! narrow and grosse when opposed to the true and perfect Rest and light and Peace, and immortal pleasures, and fulnesse of joy, which are at Gods right hand, and in his presence for evermore. O let us lift up our eyes to those hills: let us aspire and pant like thirsty Roes and Harts after these mountains of spices, where is nothing but incense, and Allelujahs, and crowns of life: Let us look and haste unto the coming of this day, 1 Pet. 3. 11, 12. As the Jewes waited for the first consolation of Israel, so let us wait, and make ready, and watch continually for that day of refreshment; that when it shall come Christ may take us up with himself unto these mountains of spices, and say unto us, Come ye blessed of my Father receive the Kingdom: In which Kingdom we shall (instead of this) sing a new song unto the Lamb, and to him that sits upon the Throne, unto all eternity. Amen.

ANNOT.